The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 27. APRIL, 1914. NUMBER 9.

"THE KING'S BUSINESS"—THE KING'S TREASURY.

(Text-Book) (Fifth Study)

BY MRS. JOHN P. WHITE, ALBIA, IOWA.

THE FRUIT OF MISSIONARY EDUCATION IS SERVICE. THE LIFE THAT HAS HAD A VISION OF WORLD NEED SEEKS TO HELP MEET THAT NEED. "THERE ARE THREE CHANNELS FOR SELF EXPRESSION IN SERVICE, PRAYER, MONEY, PERSONALITY."

PRAYER.

WHEN WE come to discuss this subject of prayer we are sure that we are talking about the most vital part of the missionary enterprise. Why is it that we give a secondary place to that which Christ placed first? There are several reasons. One of these is ignorance of the teachings of the Bible on the subject of prayer. If we look at the life of Christ we find twenty-five different places mentioned where He was at prayer. His practice of communion with God was constant and in the crises of His life, He rose up and went out a great while before it was day or He continued all night in prayer. The teachings of Christ and the Apostles indicate that "everything vital to the extension of the Kingdom hinges on prayer."

Another reason for lack of prayer for missions is a lack of knowledge of the conditions and needs of mankind. One cannot pray very earnestly for a cause of which he knows little or nothing. If you will note the prayers of most Christian people you will see that they are hazy and indefinite largely because of ignorance. Another reason that we pray so little for Christ's cause is that we feel we have not time to pray. What a mistake this is! We seem to be losing time when we stop work to pray. But prayer is work; it is difficult work too and should have the right of way in our life program. We excuse ourselves because we are so busy doing things. There are meetings to attend, and committee meetings and conferences; programs to arrange, classes to teach, Juniors to superintend, calls to make—oh, there are scores of duties right in line with our church work and while performing these we are neglecting the work that would really mean most to the church.

Another reason why we fail to pray for the lost world is that we have not taken the Master's words very seriously. He said, "He that believeth not is condemned already." Most Christians act

as if they thought that was hardly correct. How few are seriously moved by the thought of the perishing, whether on this side of the world or the other. You remember Paul's tears? Why was it that he ceased not to warn the Ephesians night and day with tears? Was it not because of his concern for their souls? It has not taken hold of us like that. We have no tears to shed over our neighbors and friends who are unsaved, much less over the Chinaman or Hindu or African.

Even the ministers in our pulpits do not stress this enough. The editor of one of the large church papers of the East, himself a minister, said that he had heard scores of ministers preach. He had heard them give able discourses on Bible themes but he said he always went away feeling that no one was in danger. Perhaps that is the unexpressed thought in the minds of many.

When the Welsh revival was going on, it is said that F. B. Meyer and a friend stood by while souls were struggling for the light. In that meeting Evan Roberts was giving himself to prayer with strong crying and tears. The friend said, "Do stop him; I can't bear to hear him go on like that." "Let him alone," replied Mr. Meyer," "I have been preaching the gospel with dry eyes for thirty years; I would like to get some of that man's feeling in my soul."

Our prayers for the salvation of the world have often been empty; they have been "the echo of our lips and not the passion of our hearts." We have not had that passion for winning men that the Master had.

"Oh for a passionate passion for souls,
Oh for a pity that burns,
Oh for the pure prayer power that prevails
That pours itself out for the lost
Victorious prayer in the Conqueror's name,
Oh for a Pentecost."

WHAT PRAYER DOES.

There has come to be a new phrase in religious literature; it is "intercessory missionaries." The meaning of it is that people on this side of the world will give themselves to the missionary cause as intercessors—that they will bear up before the throne the work and workers, that they will give themselves to the work of intercession. "Their striking peculiarities are that they are working in the realm of the heavenlies instead of among visible men and that there are no restrictions as to the number who can be intercessors, or to the variety, sweep and completeness of the results accomplished."

How many there are today among the older people who got a vision too late in life to give their lives to the service on the field. Those who cannot go may have a real part in the missionary labors of the church if they will but give themselves to the mighty ministry of prayer.

What is it that prayer does? To quote Dr. Charles Watson, "Prayer makes a difference." We cannot explain how prayer affects lives. There are some who do not believe that it does, who think the sole benefit of prayer is the reflex influence—that it helps the one who prays but no one else. This is not the teaching of the Scripture. "This is of course a great mystery. We cannot understand how God should, humanly speaking, allow His activities to be directed or affected by prayer. Yet this is the clear teaching of Scripture; this is the meaning of Christ's prayer-life; this is the experience of God's servants in all mission fields. Prayer makes a difference."

What a fine recognition of this principle was exhibited by China's Call to prayer last year. Those Chinese officials had seen mighty changes wrought by

prayer; they had seen schools and chapels built; they had seen opium fiends made sober, wicked men become new creatures. They believed that these things were accomplished through prayer. Why should they not ask Christian people to wield this mighty power in behalf of the new Republic?

"PRAYER PUTS SPIRITUAL ENERGY INTO MOTION."

One of the best illustrations of the working of prayer is that given by S. D. Gordon which he calls the spiritual switchboard. He shows how one may go into a power house and turn a switch. By this act he releases power that will light a city, set in motion scores of cars or the wheels in some great factory. "Just such a switch-room in the spirit realm, is one's prayer-room. Every one who will, may have such a spirit switching board in his life. There he may go and in compliance with the laws of the power used, loosen out the gracious, persuasive, irresistible power of God where he wills to; now in Japan; now in China; among the hungry human hearts of India's plains; again in Africa which is full as near to where Jesus sits as is England or America; and now into the house across the alley from your home; and down in the slum district and now into your preacher's heart for next Sabbath's work and now again into the hearts of those you will be meeting in the settlement house or the mission school."

In just so far as we obey the spiritual laws are we able to use this spiritual switch-board. God has ordered that His power will be given in answer to prayer. No one has ever been "able to explain this satisfactorily, but the fact remains that the life of prayer calls forth divine resources."

Forty years ago at four o'clock one morning Dr. and Mrs. Jowett and three native Christians met on a hilltop in Ongole to give themselves to prayer. The field had been unresponsive. From that hill they could see villages containing thousands of people. They prayed for the people and that God would open up a way by which they might secure a permanent home among them. Not long ago on that very hilltop a thousand Christian Endeavors held a prayer meeting. They could see villages where now live 25,000 Christians and down at the foot of the hill a group of fine buildings for missionary work. The field might have been abandoned had it not been for those lonely watchers on the hilltop forty years ago.

PRAYER PERPETUATES INFLUENCE.

It is no unholy ambition for the Christian to desire to extend and perpetuate his influence in the world. Prayer does this. There are other things that perpetuate influence—the impact of life on life, the consecration of wealth to Christ's service, but the most potent and far-reaching of all is prayer.

If we could trace back every great religious movement to its beginning we should probably find that it was born of prayer. Trace back the Reformation and you find Luther increasing his hours of prayer on days when work pressed hardest; trace back the great Methodist church and you find the praying Wesleys; trace back the modern missionary movement in America and you find Samuel J. Mills and two or three intimate friends at that memorable Haystack prayer meeting; trace back the Student Volunteer movement and you find Grace Wilder and Robert Wilder and Dwight L. Moody covenanting to pray for an awakening among the stu-

dents of America; trace back the Welsh revival and you find Evan Roberts at prayer; trace back any forward movement and you find at the source a Paul or Zinzendorf, or Carey, or George Muller, or Hudson Taylor on his knees. If we desired the extension of Christ's Kingdom more than anything else in the world "we might insure for ourselves an immortality of influence."

It is an opportunity open to all. It is not a privilege reserved for the few. Anyone who is willing to pay the price may have the power. You remember how Marianne Adlard prayed Dwight L. Moody into power! How she amid the vigils of pain in a London sick room prayed that Moody might be sent to London; how he went and preached with such power that multitudes were saved and how Moody's life work developed and expanded from that time on. Many such hidden workers are "helpers together by prayer." G. Campbell Morgan dedicates his book on "The Practice of Prayer" "To Marianne Adlard, one of the hidden workers who endure as seeing Him who is invisible and who in secret labor by intercession with those who preach the word."

"GREAT AS ARE THE RESULTS OF FOREIGN MISSIONS, OVER WHICH WE REJOICE AND GIVE THANKS, THEY WOULD HAVE BEEN A HUNDRED FOLD GREATER, IF THE CHURCH HAD BEEN WHAT SHE OUGHT TO HAVE BEEN IN THE TWO GREAT MATTERS—PRAYER AND BENEFICENCE."

—Andrew Murray.

PRAYER OPENS POCKETBOOKS.

The history of missions is full of proofs that men can secure money for the King's Treasury by way of the throne. Pastor Harms of Germany declared that he had, after years of experience, ceased to ring the doorbells of millionaires and depended entirely upon pulling the bellrope of heaven.

The record of the China Inland Mission is very unusual. During the life of Hudson Taylor that mission received in forty years $5,000,000 without collections or personal appeals.

PRAYER SECURES WORKERS.

We cannot doubt this. The supreme method that our Lord suggested for securing recruits was "Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest." He meant that He had conditioned the going forth of laborers upon the faithfulness of His people in prayer.

The Church Missionary Society of London instituted a day of intercession in order that they might obtain more workers. In the five years preceding the observance of this day they sent out 51 missionaries; in the five years following they sent out 112.

In 1886 the China Inland Mission met in conference for Bible study and prayer. There were then 200 workers in their mission. They were led to pray for 100 additional workers that year. Within one year 600 applied and 100 of these were chosen and sent out.

This privilege of praying for laborers is not reserved for Mission Boards and Missionary Associations. It is open to individuals. When Jacob Chamberlain, the great missionary to India was about to sail for his field of labor his mother took him aside for a little talk. She told him of her joy that he had chosen India as his field of service. She said to him, "When you were born I dedicated you to India." And then she rehearsed to him how she had given him

to the Lord. As soon as she was able to rise from her bed she took the tiny precious boy in her arms and went into her private place of prayer. There she laid him upon the altar and asked God to accept him and if it were His will to use him in India. All through his life she had prayed for that one thing concerning her son, but never did she tell him until the morning of his departure for India.

Mothers of the United Presbyterian church, have you come to that point with your children? We talk about the key to the missionary problem being in our Christian colleges, in our Young People's societies, in our Sabbath Schools, but the real key to the missionary problem is in the hands of Christian mothers. When the 16,000,000 Christian women of America are willing to lay their children on the altar of God's service and pray definitely for God to call them to His work there will soon be realized the ideal "The world for Christ in this generation."

METHODS.

We have now come to the point where we want to inquire how we can use this form of Christian service in our missionary societies most effectively. Greater emphasis should be laid on the devotional part of the program. It is often hurried. The very most important part of the meeting is given the least consideration.

Mrs. Mary Clokey Porter in her leaflet, "Prayer and Gifts" gives these suggested methods. "Keep before the societies the privilege, the value, the power, the duty, the need and the results of fervent, effectual prayer. This can be done through the liberal distribution of free literature on the subject, through Bible readings, through prayer messages on blackboard or chart and through brief paragraphs read in response to roll call. *** After letters from the mission fields have been read, giving reasons for encouragement, follow with a prayer of thanksgiving or song of praise. If the news is discouraging, ask God in prayer for help to overcome the obstacles. *** When calling for silent prayer always give something definite for which to pray. Through a chain of brief prayers at the close of the service make it possible for each member present to take part. *** On each month's program have a prayer list of missionaries and their work. *** Form the members into prayer groups—five or ten to each. Have them meet in separate rooms if possible, ten minutes before the regular service opens. If they go into the monthly meeting from their knees, ere long the whole atmosphere will be devotional, as that of a missionary meeting should be."

In every missionary meeting there should be much prayer—silent prayers, sentence prayers, chain prayers, in order that every individual may feel the divine presence. We should be definite in prayer. We are accustomed to the old way and it seems hard to break away from an established custom. But interest will be quickened and intensified if in our monthly missionary meetings we mention the names of our missionaries before the King. And then, to borrow Dr. Jowett's phrase, "We should pray as seers." "Our souls should be possessed by the glorious vision of the finished work. We are constantly in danger of forgetting the goal in the distraction of the task." Is it not true that the many who pray so lightly, "Thy kingdom come" have never caught a vision of the accomplished task? We have the Father's own words for it that, "He

shall reign from sea to sea and from the rivers unto the end of the earth."

Prayer cycles and prayer calendars are helpful in directing thought and giving unity to the intercession of God's people.

Commission 6 of the Edinburgh Conference has this to say regarding methods, "To have arrived at the universal recognition of the necessity of intercession and of securing a widespread and intelligent scheme of intercession, as is evidenced by the prayer cycles now in use is to have made a very substantial advance, but it needs to be borne in mind that after all the issue of aids to prayer however numerous is not thereby to have created a body of praying men and women. The free distribution of musical instruments does not create a body of musicians, nor can the free circulation of missionary prayer manuals and cycles make missionary interceders.

"Few can pray with any fulness of effect who have not received some careful training in the practice of prayer and who have not acquired as well the grace of holy perseverance in it. The real problem is not the increase of improvements of aids to prayer or the multiplication of exhortations to prayer, but the securing of a body of men and women who by earnest and sustained effort have become proficient in the practice of prayer."

The conclusion of the Edinburgh Conference was right "that when the church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort it will see the kingdom of God come with power."

MONEY.

Money is an essential factor in the King's Business. Without it missionary activity must necessarily cease. With it the message of life can be carried to every living soul on the earth while you and I live. When we emphasize the power of money in saving the world we do not minimize the spiritual factor. All the gold of the universe is not sufficient to purchase salvation or to build up a character. "But," as Miss Belle Brain says, "it bears much the same relationship to soul-saving that it does to life-saving. A bank note would make very poor plaster to alleviate bodily pain, and it is powerless to wipe away the stain of sin, yet in one case it can effect a cure by commanding the skill of the physician and the potency of the drug and in the other by sending forth the heralds of the cross and scattering broadcast the leaves of the Book which are for the healing of the nations."

When Christ told His disciples to go and tell everyone in the earth that He came down from heaven to earth to purchase salvation He knew that obedience to this command would call for the consecration of gold and silver. We find that the work lags; fields that could be entered must be neglected; open doors are unentered; much work already begun must be crippled because God's people have not recognized their stewardship to Him.

ARE WE ABLE TO EVANGELIZE THE WORLD?

"They were able because they seemed able" is an old Roman proverb which has peculiar application here. This is an age of money getting. Men are accumulating wealth as they never did before. Someone objects—this wealth is not in the church. *The church members have*

their proportionate share. It is estimated that the wealth of the Protestant church members in the United States in 1910 was $30,000,000,000. How many of the possessors of this money believe that the silver and the gold belong to God? Surely not a large number of them else the church's treasury would be full.

Our American people spend money lavishly, freely. Great sums of money are spent annually for things that are harmful, foolish, selfish, wasteful. We might enumerate the sums spent on amusements, millinery, jewelry, silverware, kid gloves, confectionery and other luxuries. Many Christian people are spending too much of their money for self and too little for God's work. In the time of a great Indian famine there were agents to whom were entrusted great sums of money with which to feed the hungry, but who kept the money for themselves while hundreds of starving creatures died under their very eyes. "God has given us wealth that we may relieve the spiritual famine of the world. Shall we keep for ourselves or spend upon our own pleasures what belongs to the perishing?"

The amount of money needed to evangelize the world is small when compared with our resources. The Laymen's Missionary Movement has been reducing this matter to definite figures and they have concluded that if all Protestant Christians would give an average of five cents a week apiece there would be sufficient money given to send out, equip and support enough missionaries to tell the gospel message in this generation. America's share would be $50,000,000 a year. This seems like a vast sum, but it means less than five cents a week from each of the 22,000,000 Protestant Christians in this land.

"SELL THAT THOU HAST AND GIVE TO THE POOR *** AND COME AND FOLLOW ME—MATT. 19:21. WHEN IS THE SALE GOING TO BEGIN?"

EDUCATION IN CHRISTIAN GIVING.

In view of the fact that the church is so well able to do the work, what is being done to carry out this desire and purpose of Jesus Christ? According to A. H. Bradford, "A careful investigation, involving conferences with the men best informed about the giving to religious enterprises in the different denominations warrants the statement that fully sixty per cent. of the communicants of the evangelical churches in North America as a whole give nothing to foreign missions."

Commission 6 of the Edinburgh Missionary Conference says, "It is probably well within the truth to say that nine-tenths of the funds raised in the United States for foreign missions are contributed by one-tenth of the members of the Protestant bodies, the remaining nine-tenths of the members giving the other one-tenth. The average amount given by each church member for the support of the foreign missionary work is so low as to show either that the giving of most of the members is inadequate, or that a large number give nothing at all."

It is quite evident that Christian people need to be taught on this subject of Christian giving. Many seem to know absolutely nothing about Scriptural giving. It is hardly necessary in the columns of this *Magazine* to suggest the tithe as the minimum offering for the Christian. We need to have a system-

atic plan for giving and the tithe is a good system. It is proportionate; it is a perfectly workable plan as thousands can testify. Jesus set His approval on it when He said, "This ought ye to have done" referring to tithes "and not to have left the other undone." Even if we could not be satisfied with the Scripture proofs we would still advocate this system of giving, because a tithe of the income of the Protestants will be sufficient to thoroughly evangelize our own land and carry the gospel message to every creature in a single generation and nothing less will.

While the Women's Missionary Societies are interested primarily in the women's work yet this matter of educating our church members in Christian beneficence presents to us one of our widest fields and one of our greatest responsibilities. Our Missionary societies may inaugurate an educational movement in the whole congregation. Cooperating with the pastor and missionary committee, if there be one, they may have sermons preached and literature distributed. The greatest results may be expected from the Juniors and Young People. As young people are entering life's activities, as they become wage earners, they need to be brought definitely face to face with this great question. They need to give the subject of Christian stewardship a prominent place in their minds and hearts as a mighty molding power. "Upon the young people of the present the burdens of the great work of the Kingdom of God must soon fall. Into their hands will come the $30,000,000,000 now in the hands of the church membership. Whether or not they will be better stewards than we are depends upon their clear and full appreciation of stewardship."

The question often arises, What is the best method of raising missionary funds? Shall we tax our members or shall we allow a free will offering? Many societies have what they call "dues" and rich and poor alike give ten cents a month. This is a small sum and there are few women who cannot pay it. Think what it would mean if 16,000,000 Christian women in this country would give through our missionary societies this average of two and one-half cents a week. It would amount to $19,200,000 a year. But there are thousands who could give ten time ten cents a month, and perhaps would if the matter were left to their own decision.

WHAT COULD UNITED PRESBYTERIAN WOMEN GIVE?

75,000 WOMEN, AVERAGE CONTRIBUTION 10 CENTS PER WEEK, $390,000.

75,000 WOMEN, AVERAGE ONE PENNY A DAY THANK-OFFERING, $273,750.

The envelope system of collecting is found to be the most satisfactory method of collecting in many societies.

The appropriation of the missionary funds is not as well understood in the local society as is desirable. The society as a whole should understand just where the funds are to be used.

With what loyality should we support the regular work of our Board? There is a temptation sometimes to divert the money into some other channel. An appeal in our church papers calling for special gifts will sometimes deplete the treasury of a women's missionary society. Often a local appeal worthy in itself, will be the means of diverting the funds which ought to go to the work for which as missionary societies we are already pledged.

The special appeal from the field is always a strong one. When we respond to this let it be a "second mile" service. Our first concern should be for the regular work and when we have done our full duty in this line we are in position to go the "second mile."

Our boards have been very ingenious in appealing for special gifts—Life memberships both for adults and Juniors, Honorary members, memorials and legacies.

There are many individuals who might take up special work. How many women of means are living self-centered, easy lives. They are spending their money largely for self-gratification. Oh yes, they are paying their share to all the church work and they are satisfied. They might be multiplying their lives manyfold by supporting a missionary, a school, an evangelist or Bible woman.

Then there is the Thank-Offering. Missionary societies should see that a Thank-Offering box is placed in every home to receive the daily or weekly offering. The presence of the box is a daily reminder. It suggests the awful condition of bound-footed women, shaven widows, child mothers, divorced wives, suffering children, neglected old age. It speaks also of our blessings, of love-dowered homes and glorious privileges.

May we each one from this time forth have greater joy as we put our gold and silver into The King's Treasury.

LIFE SERVICE.

The best gift that can be offered the King is a life. God has planned that this great work of world evangelization is to be carried on by human messengers. It is only as life touches life that the lost race is to be won back. Nothing can be substituted for this personal element in the work. From many homes this gift will yet be required before the harvest fields are supplied with laborers.

"GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON THAT WHOSOEVER BELIEVETH ON HIM SHOULD NOT PERISH BUT HAVE EVERLASTING LIFE." AMERICAN PROTESTANT CHRISTIANS SO LOVE THE WORLD THAT THEY GAVE LAST YEAR ON THE AVERAGE, SEVENTY-FOUR CENTS EACH THAT THE UNEVANGELIZED WORLD MIGHT NOT PERISH BUT HAVE EVERLASTING LIFE—Men and Missions.

God wants the best. He in the far-off ages
Once claimed the firstling of the flock, the finest of the wheat;
And still He asks His own with gentlest pleading
To lay their highest hopes and brightest talents at His feet.
He'll not forget the feeblest service, humblest love;
He only asks that of our store, we give to Him the best we have.
And is our best too much? O, friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood,
Gave up His precious life upon the cross.
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears, gave us the best He had.

REFERENCE BOOKS.

"With Christ in the School of Prayer."—Murray.

"Secret Prayer."—Moule.

"Quiet Talks on Prayer."—Gordon.

"The Practice of Prayer."—Morgan.

"Individual Prayer a Working Force."—Gregg.

"Stewardship and Missions."—Cook.

"The Pastor and Modern Missions."—Mott.

"Holding the Ropes."—Brain.

"The Victory of Mary Christopher."—Calkins.

Leaflet, "Prayer and Gifts."—Mary Clokey Porter, Literature Secretary, 907 Publication Building, Pittsburgh, Pa.

"THE NEW AMERICA"—A STUDY IN IMMIGRATION.

(CHAPTER 4.)

By Mrs. Haidee Ewing Rankin, Des Moines, Iowa.

BECAUSE OF our acquaintance with the Old Immigration there is seldom a question as to its contribution to our national life, but there is inquiry, without doubt, as to what we are receiving from the New. Is it true that—

> "They're nothing worth;
> That Bohemians, Slovaks, Croatians
> And men of all Slavic nations
> Are 'Polacks' and 'scum o' the earth!'"

The opinions of those in authority differ and their opinions from various view points are interesting if not always convincing. For instance, Prescott T. Hall says in the North American Review, "They are the defective and delinquent classes of Europe—the individuals who have not been able to keep the pace at home and have fallen into the lower strata of civilization," and Mr. Gompers of the Federation of Labor calls them "swarms of poverty stricken aliens;" while former Commissioner Watchorn, the Man at the Gate, says, "If you give the Italian, the Hungarian, and the Russian Jew half a chance he will make the English, the Irish, and the German look like thirty cents," and, again, the Immigration Commission reports, "The present day emigration from Europe to the United States is for the most part drawn from country districts and smaller cities and villages, and is composed largely of the peasantry and unskilled laboring classes—the present movement is not recruited in the main from the lowest economic and social strata of the population—(it) represents the stronger and better element of the particular class from which it is drawn."

There are three great sifting processes engaged in. The one at the port of sailing is the one with which we are least acquainted but it is worth while to give it due consideration for it effects the stream of humanity that is bearing to our shores. For instance, the German government has thirteen frontier stations at which in one year 11,814 intending emigrants were turned back. "In ordinary years at least four intending emigrants are turned back by the steamship companies before leaving European ports to one debarred at United States ports of arrival." Again the report of the Immigration Commission says that in thirteen months 5,301 more emigrants were turned back at European ports than were debarred at the United States ports in three years.

Then the second sifting is at Ellis Island and other ports of entrance, and the third is our industrial life. "In energy, in whirl, in desire to do things passably and quickly, and to turn out articles by the million—the workers of the United States stand at the head of mankind." Some nationalities do not adapt themselves readily to this life and its stress drives many foreigners back to their native lands.

With these three processes of selection in operation continually and with more stringent immigration laws being passed from time to time, we need not think that a large proportion of the New Immigration is "worthless timber." We readily see though, that it needs very great care both in its transplanting and in its cultivation. What it shall develop into depends upon the processes of environment, for which we Americans are responsible. What the ultimate outcome

shall be, has not yet been revealed for the New America is yet in the making.

THE IMMIGRATION COMMISSION.

In 1907 our Nation seemed to become conscious in a measure at least of the tremendous stream of strange peoples that were entering our ports and, in a greater measure than ever before, realized the influence of the inflow and what it might mean unless its course was controlled and directed, so Congress created an Immigration Commission to be composed of three United States Senators to be appointed by the President of the Senate, three members of the House of Representatives to be appointed by the Speaker and three men to be appointed by the President. This Commission was given full power to investigate all phases of the Immigrant question and was given unlimited funds with which to prosecute these investigations. The result of these investigations is of incalculable value, for the information is unstinted, is reliable and has aroused interest and inquiry in the true American who loves his country and sees its dangers and opportunities. The Commission investigated "first hand" conditions both at home and in European countries. Cities, villages, hamlets and rural communities received careful attention. The industrial, educational, and social life, with the advantages and disadvantages of each were studied at close range. Members of the Commission personally visited Italy, Austria, Hungary, Finland, Greece, Turkey and all other European countries. Thus we know more of the "source of supply" and of the character of the soil from which the alien is being transplanted, so it becomes ours to study to know what environment will serve to discard the worst and to develop the best in him. But is the alien susceptible to the favoring influences of his new life? The question is answered by the rapidity with which the "sheepskin" and the shawl is exchanged for the American garb—an indication of the greater change that is taking place within the man. We do not realize the unconscious influence that is being exerted on the foreigner. This really begins across the waters. He still feels a part of his native land until he finds the vast ocean coming between himself and his country; then, he begins to look about him in earnest and to partake of the influence around him.

STEERAGE.

For years the influence of the steerage was absolutely pernicious. Since the eighties it has been improved at least in the brevity of the trip, for steamships travel more rapidly than sailing vessels. But that renovation was needed in these vessels of more rapid transit was without question. One of the outcomes of the investigations of the Commission was a betterment in these conditions—in part at least. Conditions hardly conceivable had been the rule for decades. A heavy death toll was paid each journey, for dirt, filth, disease, hunger, and thirst held sway in the steerage. In 1907 an investigation was made under the Commission that will suffice to illustrate. An investigator travelling as a Bohemian peasant woman took steerage passage. The compartment for single women was better than others. The bunks were arranged in tiers and were provided with a mattress, one sheet, and a blanket; a life preserver served as a pillow. When the traffic is great the bunk serves as bedroom, clothes press, baggage room, pantry and kitchen. No provision was made for sea-sickness—that malady that

comes upon one as a thief in the night. There were two wash rooms used by both men and women. The wash basins with their ten faucets of cold salt water served as dish pans as well as wash tubs. Each immigrant was furnished with a pail, spoon and fork, the care of which came upon the passenger. "Dishes" soon rusted in salt water and efforts to be cleanly proved futile. Dining tables were long boards set up in unused sleeping compartments. It was impossible for women to undress except in the presence of men. The daily inspection proved a farce for the inspection ticket was punched six times at once for the six succeeding days. " Not one woman escaped attack, the investigator among the number, and the offenders went unpunished." The atmosphere was one of general lawlessness and total disrespect for women. "The general air of immorality was due almost wholly to the improper, indecent, forced mingling of men and women who were total strangers and often did not understand a word of the same language." Contrast these conditions which apply on steamships which now carry perhaps two-thirds of our present immigration with the new steerage that some lines are adopting. State rooms are given passengers, the floors are clean, there are toilet conveniences separate for the sexes, clean linen, good food, care for the sick, and all this for a difference of $7.50.

Professor Steiner says that it is not easy to travel in the steerage; not because there is not room enough, or air enough, or food enough, although that is true; but because it is hard to believe down there that the God of Israel is not dead. May the experience of the agent of the Commission result in many and rapid reforms for "the steerage conditions ought to be to each immigrant suggestive of the standard of domestic, social, and moral life in the country to which he comes."

AT ELLIS ISLAND.

THE UNITED [illegible] LIBRARY
475 Riverside [illegible] 27, N. Y.

ELLIS ISLAND.

The second impression that the immigrant receives is at our ports, of which Ellis Island is chief, for through it passes two-thirds of all of our immigrants. "Ellis Island is a great theatre where every quality is at play." "Not in any other place in all the history of the nations have been enacted so many silent dramas of the human heart as at Ellis Island. It is the door of hope to millions of European peasants who are saving their copper coins against a chance of entering here. It is the gate of a new life to millions of adopted Americans who remember that they were freed of countless terrors that their fathers deemed unescapable. And it has been the seat of doom to tens of thousands who have been turned away from its portals."

Behold here "a great democracy in the process of selecting potential future citizens." The scene is one of the "most crucial in the history of the modern world." The destiny of a nation is being decided and how rapidly and how economically! They come by the thousand and skilled examiners pass judgment upon one every two minutes and at an expense of 8 cents per capita to the government of which they are to be a part. These skilled physicians and surgeons can detect almost any physical defect in the aliens as they approach at a space of ten feet apart. Any defect is indicated by a chalk mark on the clothing and the immigrant is detained for special inspection. In case the "eye" inspector detects trachoma the alien is marked for "deportation." As the endless column advances a woman stands ready to recognize the "scarlet letter" and to aid the "innocent." The inspector asking the twenty-two questions required by law is the next "lion in the way" and here is the "place of lying," some useless, some advantageous apparently, some unnecessary, but all actuated by the desire for an undelayed entrance into the Land of Promise. About half of this ceasless column is marked for detention. Here then is the place of parting, the Gate of Tears. Those who are able to pass the Gate face their anticipated opportunities. It is tragedy to those who are not able so to do. Mothers are separated from their children, children are taken from their "best friend," father from son, wife from husband, brother from sister, friend from friend and no one to tell them that perhaps the parting may be only temporary. They are indeed strangers in a strange land. Often more than 2,000 are detained over night or for a longer period. This means a congestion that is not equalled by the most crowded tenements of New York City itself. One immigrant writes, "Immigrants are crowded into pens by day and at night sleep on iron shelves." Surely the appropriation of $788,000 asked of Congress by Commissioner of Immigration Williams would relieve this crowded condition and give a more helpful introduction to American civilization!

Those marked for "Special Inquiry" appear before this special Board which is composed of three inspectors, a man who can think in eight languages and a stenographer who takes the testimony of the alien. The interview takes place behind closed doors and the applicant is not permitted to even have counsel. His excitement and nervousness often prejudice his case. Should the third member of the Board fail to agree in the decision, appeal may be made to the Commissioner of Labor and Commerce who reverses many of the decisions. De-

portation is the sentence upon those coming as contract labourers, upon induced immigrants, upon those likely to become public charges, upon those physically unfit, having loathesome or contageous diseases, upon those mentally unfit, the insane, idiotic or feeble-minded, upon those morally unfit, the anarchist, the criminal, the immoral. An average of 16,000 are deported annually. Probably half of these were debarred because they might become public charges; 2300 possess mental or physical defects; 1800 have contageous diseases and 1333 because contract labourers.

That 50,000 immigrants were deported in the last two years gives evidence that the United States is becoming more careful in its selection of future citizens both in character and quality.

"The trials at the gate are many; some unavoidable because of the enforcement of law, others are avoidable if the necessities of all immigrants are met. A fair trial by competent men ought to be given each of the detained. The first impression made upon the immigrant is lasting; if it is unfavorable, the effect upon the nation is far reaching, and it develops to be a source of mischief in industrial and social relations; if it is favorable, a million hearts will be predisposed to friendliness and sympathy with all that is American. On no other occasion in the life of the immigrant will the United States government have as favorable an opportunity to influence him for good as when he lands. He is receptive and ambitious to please. He asks for bread; we should not give him a stone. Money spent in giving him as just and generous a reception as possible is well spent; it is seed planted that will ripen to good citizenship and bring forth a hundredfold in coming years."—(Roberts.)

He is ours now and what he shall be depends largely upon his environment for which we are responsible rather than upon the heritage which he has brought.

CHARACTERISTICS.

Over 80 per cent. of the immigrants are at the time of greatest strength and productivity in life. "The immigrant forces are the forces of youth." It is a conceded fact that the new immigration is less addicted to the use of liquor than the old; that while the rate of insanity is much greater among the foreign born than among the native born, yet the rate among the new immigration is much lower than among the old. How much of this insanity is inherited? How much is due to the new life, the struggle for existence in a strange land, poor housing, limited food; in short, to the environment that becomes his in America?

IS HE A PAUPER?

While each immigrant is required to show money at the Gate yet there are those who come to seek charity. Under the Immigration Commission information concerning 30,000 so called charity cases was obtained and it was found that nearly two-fifths of these were immigrants and only one-tenth of them were cases of the children of immigrants. He makes a noble fight against adversity and the wonder is that he does not seek charity oftener. It cannot be said that the immigrant peoples have added to the burdens of those who provide for the unfortunate. They rather assist each other and often lend a helping hand to the native American.

Dirt and poverty are always placed in the same category with the alien. According to the report of the Commission, though, surprising conditions were revealed. The conditions in many mining

and manufacturing towns and districts are materially worse than in many of the crowded sections of the cities. The population of the tenement districts is often migratory.

The foreigner prospering and yielding to the American influence, slight as it is sometimes, assumes a higher standard of living and moves into better quarters, leaving the old for more recent immigrants. As to sanitary conditions, while many households are decidedly uncleanly yet about five-sixths of the homes investigated were kept reasonably well. Jacob Riis in the "Battle with the Slums" shows that the contest is one with unsanitary conditions which are "enforced" by the landlords and city.

IS HE A FARMER?

At first glance it would seem that almost as a whole the new immigration had entered our industrial life but investigation shows that not a few are agriculturalists. More than half of the Norwegians are farmers, nearly half the Danes, two-fifths of the Swiss, and one-third of the Germans. Even some of the new immigration are following the pursuit; truck farming being especially attractive to them. The Italians are starting farming communities in many parts of the country and are good cotton pickers and laborers on the sugar plantations in the South. In parts of New York, Pennsylvania and Rhode Island they are redeeming "the waste places." What the Hebrews may do is seen in their colony near Vineland, N. J. The Poles have successful farming communities in the Dakotas and Minnesota. The Bohemian has proven a progressive, hard-working, honest farmer in Texas. The second generation of farmers are as well Americanized as the German, Scandinavian, Scotch and Irish of the old immigration. "This demonstrates that the immigrant whether of the old or new immigration will sooner or later enrich the nation with a posterity that is a tower of strength and a great economic asset."

WHAT OF HIS CRIMINALITY?

As to criminality figures are in favor of the foreign-born and this in the face of the immigration being from Southeastern Europe. The nature of crime committed by the different peoples varies. "In crimes connected with prostitution the French lead; in drunkenness and disorderly conduct the Scotch and Irish lead; in forgery, the English and German lead; and in gainful offences, the last two nationalities stand at the head of the list of immigrants. When we come to crimes due to passion leading to assults on persons and violent deeds, the Italians, the Lithuanians, and Croatians lead, while 86 per cent. of the criminalities of the Greeks in New York City are violations of corporation odinances, principally peddling without license, and another 10 per cent. is credited to disorderly conduct and violation of sanitary laws." Most of the foreigners are not criminals in the fatherland. There is more lawlessness in Poland in Chicago than in Poland in Russia. This does not speak well for the environment in the new homeland. Many of the crimes are due to drink and housing conditions. While the investigation of criminality favors the foreigner, statistics show a greater tendency to crime among American born immigrants than among children of native parentage. And the children are inclined to lay aside the crimes of their parents and take up the crimes which characterize the native born American—showing that

"they imitate the American with a vengeance."

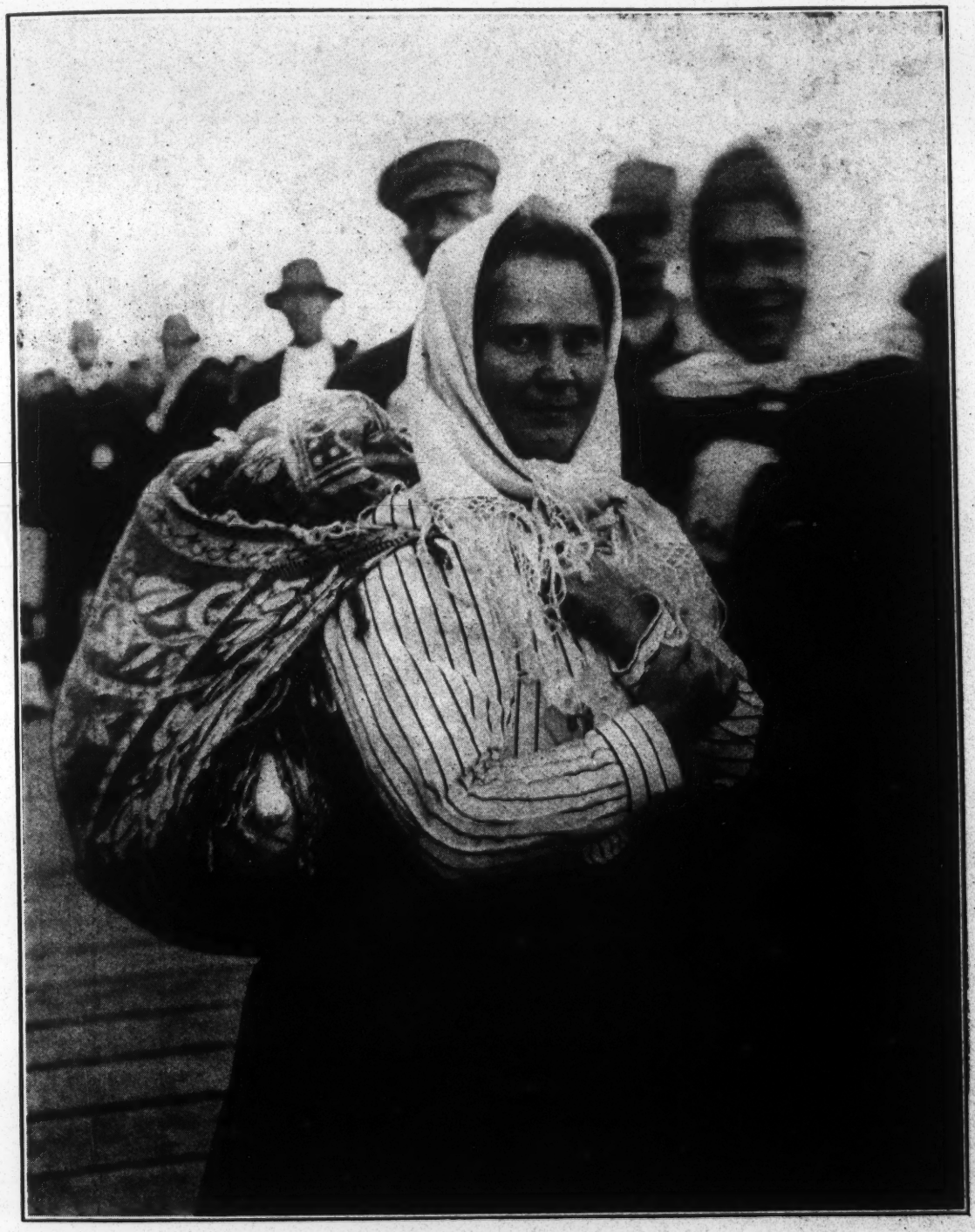
Commons says, "The amazing criminality of children of immigrants is almost wholy a product of city life and it follows directly upon the incapacity of immigrant parents to control their children under city conditions. The parents are shut up in the day time in shops and factories. On the streets and alleys, in gangs and in the schools, the children evade parental discipline and for them the home is practically non-existent." "Even the Russian Jew, more devoted and self-sacrificing in the training of his children than any other race of immigrants, sees them soon earning more money than their parents and breaking away from the discipline of centuries." The children of immigrants who have settled on the farm where they may have direct care of them, are learning American ways and are making good citizens. Have Americans no responsibility for the environment and distribution of these peoples?

WHAT ABOUT HIS WAGES?

"Migration tears a man away from the traditions, the routine, the social props on which he has learned to rely, and throws him among strangers upon his own resources. He must swim or drown. Partly fear, partly hope make the fresh immigrant the hardest, if not the most intelligent worker in our industries." And yet the Immigration Commission says, "77.9 per cent. of the foreign born wage earners received under $600 per year and 43.5 per cent. under $400. Of the new immigration 70.1 per cent. receive less than $400 and 27 per cent. less than $200." As at least one-fourth of the wage goes for rent, it is necessary that the wife and children supplement the earnings of the father. No wonder then that it takes time for the immigrant to raise his standard of living! John Commons says, "The future of American democracy is the future of the American wage earner." "No foreigner has lived in the United States five months but feels the upward drawing of American standards. But this conscious effort of the aliens to copy higher standards would be more marked if the English speaking men who use the foreigner's strength in shop and factory, in mill and mine, were to draw closer to him in his social, political and moral life."

The Old Immigration in spite of contemporary prophets of evil has made good and the children are "an honor to the nation." The New Immigration is coming under the same manner of prophets and those who know the new immigrant best believe that like the old "they will make good and their children will be an honor to us if the same opportunities are given these men and thirty years of American influence are allowed to shape and mould their lives." But this influence must be emphatically Christian and Protestant Christian.

AS THE CHURCH OF AMERICA RESPONDS TO THE CALL OF THIS UNPRECEDENTED OPPORTUNITY, SO WILL THIS NATION BE MADE OR UNMADE AS AN INSTRUMENT FOR SAVING THE WORLD. SINCE JESUS GAVE HIS GREAT COMMISSION TO HIS CHURCH HAS THERE EVER BEEN A MOMENT FRAUGHT WITH SUCH STUPENDOUS POSSIBILITIES FOR THE UPLIFT OF HUMANITY?



"WITHIN THE PALE."

THE DOOR IS OPEN TO SUCH AS THESE.

"God is calling you and me to help evangelize the stranger—these people, and so that we may not overlook our duty He is bringing them here to us. He is setting them down at our very doors."

WITHOUT THE PALE.

Not always is the adverse decision of the Commissioner so easy as in the case of some Servian gypsies who, deported from New York, found their way to Canada and quickly made police records.

ON THE TRAIL OF THE IMMIGRANT

Copyright 1906 by *FLEMING H. REVELL COMPANY*

FOREIGN MISSIONARY CORRESPONDENCE.

INDIA.

Our Editor in India sends news items from personal letters received during the month.

From Gujranwala district: "The Christians are so eager to learn, and we are so eager to teach them. It is a wonderful church we have! Everywhere we go, practically, I am filled with joy and thanksgiving over the condition of the Christians. It is so manifestly a work of God that one can only praise Him."

From Pasrur district: "We came to camp last Friday. It was, as usual, a very eventful day. The camels threw their loads several times. Mr. Nesbitt was driving a horse not yet broken to the buggy; she would not pull in the sand and Mr. Nesbitt and the 'sais' (native horse boy) unhitched and pulled the buggy themselves through the first sand bar. She followed our horse through the second one with a good deal of coaxing. We got to camp, six miles out, after 8 p. m. Not as many things broken as we had expected to find."

Rawal Pindi.

Dear Friends:

The villages of India look very uninteresting with their mud houses and flat roofs, but they have their weddings, deaths and tragedies too. We became acquainted with the three wives of a wealthy Khan and year by year have looked forward to a nice visit there for they listen very well to the Word. Last year a girl baby had just been born to the youngest wife and while not so happy as if it had been a boy, still they were all happy; especially in the prospect of moving into a fine, new house with a separate apartment for each wife.

The Khan offered to show us the new house but as his wives could not go to see it with us, we said we would wait until they were living there and would visit them in it. So we were very happy in going to their village, thinking of the pleasure they would have in showing it to us. We came up to the house and asked for the Khan. The servant exclaimed with surprise, "Have you not heard? The Khan was murdered one night last hot weather." He went out of his house on some errand and was killed at his own door. "Was the murderer caught?" "No, nothing was done." Such a rich man had enemies and perhaps it was someone he had oppressed. We went inside to find all the wives and a lot of other women huddled in one small room and a baby girl had been born to the oldest wife that very morning. Only a girl and the Khan was dead! The three wives and eight small children were left. The apartment for the youngest wife was not finished and her only child was a girl!

If your only ambition is to have lots of sons and a big name and wealth in this life, what is left when you have only a girl and no rooms to be proud of!

The next village is called "Heaven" and there we have an old friend who is very faithful in reading her Quran. She was reading when we went in and she finished her reading and her prayer before she received us. We asked her to tell us what she had read for her own comfort and instruction and then found out that she did not understand one word of what she had read. She has great faith that if she will read and say her prayers in some way God will make it all right for her. How our hearts go out to such faithful ones. We have been camped at a place where an old village called Taxela is being excavated. Many interesting things have been found. It has been buried since the 7th century.

May the Light of the Son of Righteousness shine into hearts that have been buried in Sin and darkness so long.

Your lovingly.

MARY A. LAWRENCE.

Gujranwala.

Dear Friends:

When we returned last October from America, Mr. McArthur was placed in charge of the Boys' Industrial Home in Gujranwala. Boys from all our mission districts are sent here to learn the trades. There are now about sixty-five boys in the Home and eighteen married boys who live in houses round about us. On Christmas Day we had these married boys with their families in our home for tea and the lighting of our Christmas tree. It made a crowd of eighteen men and eighteen women and thirty children. Se we have quite a little colony about us here.

Some of the wives of these boys are quite ignorant—are just common village women who have not had many opportunities and some have not taken advantage of the opportunities they may have had. On Christmas Day at our gathering I told them we were to have a daily class and let them choose the time that suited them best. They decided on twelve o'clock for this cooler weather. So we began our class. My plan was to have this class for those who cannot read but the others wanted to come and this made too many for one class. So Mrs. Biswas, wife of the Assistant in the Home, has six women in her class who read and I have nine in mine who cannot read. In our class we have prayer, a Bible lesson and learn a verse each day. We studied first the life of Joseph and are now studying the life of Moses. Since the women can't read they must be taught as children and I use the story method, telling the incident over and over. The verses they learn by repeating them clause by clause after me. Every Tuesday, Mrs. Barakat Masih, our pastor's wife, comes to the class and goes over the lessons of the past week. Each day after our Bible hour, those who can read, teach those who cannot.

Not all my class are in this reading class—two women with three children each, say they haven't time for more than one class and two are careless so there are only five in the reading class. I hear the lessons once a week. This is a new plan and can't tell yet just how it will work.

The class is an interesting one. There is Martha, who learns the lesson with one telling, and Rakli, who doesn't know it after the fifth reciting. There is Maryam too, whose head doesn't seem just right, and Rajan who acts like a silly school girl and gets the "giggles;" Feroza and Maryam second and Hukami who still cling to their nose rings. They all have necklaces, bracelets and earrings. One day Margaret Jane, our three-year old, was playing with a bracelet and trying most patiently to fasten it in her nose. After several failures she said, "Well, a woman over there wears bracelets in her nose." And she can't yet understand why they stay in the women's noses and not in hers.

Mrs. Stewart whose husband is in the Seminary, has classes each day for the wives of the Seminary students. This class of hers is no new thing for Mrs. Stewart has taught the wives of the students for some years so that many of our pastors' and workers' wives have been taught in her class.

The boys in the Industrial Home gave a dinner last Saturday in honor of the six boys from the Home who have been married in the past year. We were invited too. We had native unleavened bread with curry—very hot. Then we had sweet palao—a rice dish. As they do not use knives, forks and spoons in the Home we were asked to take our own with us. Sometimes when we are invited to a native dinner we have to eat with our fingers as the natives do, but these boys know our custom and asked us to take ours along. After the dinner there were speeches and an aluminum saucepan was presented to each of the six wives. This dinner was quite an event in the boys' lives.

I seem to see more babies in India now than before our furlough. Perhaps this is because of our own two babies. And

the number of these sickly babies makes one's heart ache. The tiny babies are quite strong and plump but in a few months the mothers begin to feed them raw turnips, carrots, sweets, sugarcake, etc., and many become sickly and undersized youngsters. In my class of nine women there are eleven babies. Today one child was fretful with a gathering in its ear, another had a boil, the head of a third was covered with a scab, two had fever and another lay quite exhausted in its mother's lap because of some spleen disease.

Is it any wonder the children make our hearts ache. But do you think many mothers in American would attend class with a fretful baby?

No one in India needs your prayers more than our mothers do.

Sincerely yours,

MRS. SUE WHITE MCARTHUR.

AN INTERESTING LETTER FROM DR. MARIA WHITE.

Dr. White writes, "Perhaps the readers of the Magazine will like some variety, so I am sending an account of an actual day's work, and it is not all in either as the morning duties in the hospital have been omitted." I am sure you will all agree that our doctor is a very busy person. You will remember that she is quite heavy and no longer very young, (this gives a pathetic touch to the "rickety ladder" she had to climb ten times that day) yet she joyfully spends and is spent for India's women and would not for the world have it otherwise.—Ed.

Memorial Hospital, Sialkot.
Jan. 20th, 1914.

On my return from examining the Sangla Hill Boarding School a card was handed me asking for a news letter for the Magazine. What should I write? Before me loomed up sixty pairs of trachomatous eyes, but with a deep shudder I said, not that; next, statistics—columns of figures comprising 42 different classes of diseases danced like little fiends before my eyes representing weary nights and mornings of preparation—small pox, cholera, malarial fevers, typhoid fever, eyes, ears, etc.; classes of patients, men, women and children, Hindus, Mohammedans, etc.; operations, major, minor, all came to mind but I answered, no, that is all done with for 1913. Instead I will write you an account of last Monday's work.

I drive out to see some patients, but in five minutes I come on to a woman lying dead in the middle of the road. My horse scares and backs. When it is quieted, I endeavor to learn something about the woman, but of the multitude passing by no one knows, no one cares. It is a case for the police and I report it, but they too are indifferent, for on my return an hour later the woman is still there.

Arriving home I must climb a rickety ladder to the top of the dispensary building on the second story, as we are putting up a small church bell. The men have never done such a thing and do not know how to do it but the less they know the more determined they are to do their own way, and I have climbed that ladder quite ten times. Why should a church bell go up in a hospital, you ask. Many of us live across the street and in this noisy oriental city it is difficult to hear the small hand bell that has always been used, hence we have got this small church bell to summon us to morning and evening prayers, C. E. and missionary meetings, and Sabbath School.

This finished I must go into the city as some medicine is out of stock. The chemist is found in a little narrow street in a small shop with all kinds of drugs crowded together till you wonder how he can find anything. The floor of the shop is raised from the ground high enough for my arms to rest on it when standing, so I cannot enter, but a chair is found in some mysterious place and set for me in the street below. There I sit in the midst of the throng that passes by, dirty men and women, cattle, horses, goats, all in one mixed multitude. After a while the medicine is found and accompanied by a coolie to carry it I start for home. As I reach the corner where I must turn down to the hospital, a street ministrel is performing and men and horses throng the road making it almost impossible to pass, while I am almost knocked down by a thief who has been

robbing a shop and is fleeing from angry persuers.

On arriving at the hospital I am greeted by the shop keeper who provides the necessaries for the patients' food. He extends both hands in each of which is a little "ata" (whole wheat flour) and begins to tell me that as no rain has fallen for so long prices have gone high, the white ata is the pure wheat, the red is mixed with barley and one pound more for the rupee, which will I take? This settled, I go at once to the wholesale market as Dr. Holliday has sent word that sugar is selling cheap there. I cannot afford to let this opportunity pass, so make a purchase of 430 lbs. I enquire why sugar is selling at reduced rates, and am again told, "no rain, the people are hungry, ata and rice are high and they must fill their stomachs, but can do without sugar.

Again returning home I find an English lady sitting in her buggy at my front door. Her husband, a captain in a regiment, had been transferred to Sialkot for a year's work. They had only just settled their home when another order came transferring him to Calcutta. Boxes were packed, household goods sold at a heavy loss and they were about to start when a wire came ordering the husband to proceed at once to the camp below Calcutta to go on maneuvers and she, poor woman, has been left in her broken up home alone, not knowing what is to come next.

But you are wondering about the patients. They are cared for, many of them, both in and out patients. What I have just told you is only a little about the extra things that come daily in our work and I hope from this you will gain an idea of what a missionary's life in India is like. The attendance both at the dispensary and in the in-door department has been very good all winter. The Bible is taught faithfully, and the nurses are doing good work. Four nurses passed the government examination and received their certificates for midwifery.

Christmas was a delightful time with us. On Christmas eve a Christmas tree and beautifully decorated room, together with a cantata, "The Star of Bethlehem" in four scenes delighted all patients and friends, and also the purdah women whom we invited. On Christmas day, Miss Minger gave a tea to the workers in the hospital and distributed the gifts she had brought with her from America. The day closed with Miss Minger, Miss Mame Martin and the assistants in the Sialkot and Pasrur hospitals taking dinner with me in the Elizabeth Gordon Home.

MARIA WHITE.

SARGODHA.

A Few Days With Emma Dean Anderson.

Missionary life in India is full of light and shadow; encouragements and discouragements.

Let me illustrate by giving you a page or two from our record book.

After service at the camp on Sabbath evening Miss Cleland and I went about three miles to visit a village where we heard there were some Christians. We found a very bad road, went off our way a little and it was almost sundown when we reached the village. We found four or five families who said they were Christians. They came and sat down beside us, but could not answer a single question about their religion. They could not even sing a psalm which is something almost every one can do who has received any teaching at all. They could not tell what Christ had done for them. Oh, the pity of it all! So many bearing the name of Christ and yet knowing nothing about Him.

They had come from another mission to our district, several years ago; had not been taught much in the first place, as the mission from which they came does not teach their enquirers as we try to do; were careless; did not report themselves to us. We were busy looking after those we knew about and so had not found them before.

For an hour we worked hard to teach them what Christ had done for them and what it means to be a Christian. It was dark long ere we left the village to go home over a new road and had trouble in finding our way. Our hearts were

very sad. We kept asking ourselves, could it be our fault; could we have done any more? Can we do any more now? If they only had a teacher, but we do not dare to take on one more teacher on our present estimate.

Two or three days after this we went to another village which is also on the outskirts of the Christian community in our district. So far as we know they had not been visited by anyone since we had been there a year ago. The women were so glad to see us and joined us in singing several psalms and answered readily all the questions we asked about what they believed. They were very much interested in a lesson on love taught by the story of the prodigal son. At the close of the lesson a thank-offering of eighty cents was taken, and when we asked them why they were thankful, one said, "for Jesus Christ." One woman was out in the cotton field and so missed seeing us, but she was not going to miss out in the thank-offering and sent thirty-two cents to us the next day, by her husband and three other men who walked the ten miles to meet us.

How could we account for the difference in these two places. This one had one of their number who could read some and every Sabbath night he gathered the people together for worship.

They were thankful too that we thought worth while to travel ten miles just to see them.

The non-Christians of this village listened well and respected the Christians. We were after dark getting back from this village too, as the way was long and we had heavy sands, but we did not feel tired for our hearts were full of joy and praise for this band of the Master's little ones.

Another day in company with an Indian woman I visited a village of Mohammedans. We have no Christians there. In the first place we stopped, which was at the head man of the village's house, all were very indifferent to the message and some laughed and made sport of us and what we had to say. When we were going away from this house some men on the street said such awful things about us that the Indian helper said, "Miss Sahiba, I do not want you to understand what they said, it was too filthy." I understood enough to know it was very dreadful; I replied, "We will gladly endure it for Christ's sake—He suffered so much for us." At the next place in this village, we were so lovingly received, and one woman wept as I told her the story of the Cross. She asked us to come again. She said to my companion, who is herself a convert from Mohammedan, "I can see the light of heaven in your face; your words must be true."

EGYPT.

Zagazig,

Dear Friends:

Our Delta Prayer Committee, at its meeting in the early Fall, decided to carry on evangelistic meetings in a number of different places, as opportunity would permit. Our first place was at Hehia where there are regular Sabbath services carried on, and although there is much opposition at times, yet a faithful few are earnestly seeking the right way. We were much pleased with the attendance at these night meetings and with the interest shown in them. Our next place was Minet-el-Gameh where we have had a school for a long while, but on account of the Government opening free schools in the town, and other difficulties, we have been on the verge of closing this school several times. However, this week of meetings filled our hearts with joy, in the hope of better days for this town. The house was filled each night with men and women and they all seemed so much interested and pleased. It has been a source of great encouragement, and we hope we can hold on to this little *Light Center* in a needy town.

"Lord, we believe. Help thou our unbelief."

Very sincerely,

MRS. M. R. HART.

REPORT OF THE FOREIGN SECRETARY OF THE WOMEN'S BOARD FOR APRIL NUMBER OF THE WOMEN'S MISSIONARY MAGAZINE.

INDIA.

Estimates from India just received. In addition to the regular estimates the following new requests come before us.

First. To support fifty Bible women in India which is the number now at work. This will demand at least $2500.

Second. To open a new Day School for girls at Lyallpur, which will cost $200.

Third. To buy land and maintain a dispensary at Sangla Hill, which will cost about $1900.

Also to establish and support a Training School for Bible women where they may be taught how to do work in Zananas. This school will only be continued about ten days or two weeks annually and will cost about $100.00.

Also to assume the support of the itinerating of lady missionaries as they go about from place to place in district work, which will cost $1450.00, making a total of $6150.00.

To merely mention the foregoing carries with it the conviction that all these things are necessary and that the women of the church ought to assume them, but, with our rule before us that we never go into debt, how can we undertake an additional $6150.00 unless some individuals or societies pledge extra contributions during the year which will amount to the sum needed.

We have taken no action on these requests. We are making them a matter of special prayer. We dare not refuse lest we should be disobeying the Master's command. We dare not agree to undertake them until we know something about the money. Will you help your perplexed and praying Board by your prayers and by your letters urging us to take up this new work and agreeing to furnish the necessary means? You understand all these items are for new work. We have supported some Bible women in India in the past but we have never assumed the entire support. We confidently expect you to help us.

EGYPT.

Foreign missionaries are asked to do a great many things that preachers at home would not be expected to do. In our three fields our ministers are expected to be draftsmen, architects, builders, electricians, real estate men, etc.

An example of this is shown forth by the new plans of the Tanta Girls' Boarding School which have just been received. They have been prepared by the Rev. W. R. Coventry and are complete in every detail.

Readers of the Magazine will remember that Dr. Krudenier brought a set of plans to the Board last summer. These have had to be abandoned as the Government requires all schools to have a playground equaling three meteors of land for each pupil. In order to meet these requirements the plans had to be changed which we think has been done without any detriment to the comfort, convenience and efficiency of the building. Our location is more desirable now than ever as the Municipal Government has just set aside four city blocks for a park located just one square from our building site.

Estimates have been taken on the plans showing that the building will cost without furnishment, $45,125.00 and will accommodate 150 day pupils, 50 boarding pupils, with a residence for all the American lady missionaries and native teachers necessary to take charge of so large a school. If conditions demand, by a little crowding, we could even care for more than the above numbers.

We have no definite idea of the cost of furnishment but know it will not take less than $5000.00.

The special fund for the Tanta Girls' School of $50,000.00 lacks $13,000.00 of completion. We are earnestly praying that before our treasurer's books close in April the entire sum will be on hands for we dare not begin a building until we have the money. Won't you all help in every way possible so that at the

May Convention in Philadelphia all the figures on Mrs. Porter's Monument of Gratitude may be turned right side up.

In 1907 the Missionary Society of the First Church, Allegheny, decided to have a memorial for one of their beloved members who had been their Recording Secretary for many years—Miss Mary Herron. $3600.00 was paid in to be used for the purchase of land and the establishment of a Rest Home for our lady missionaries in Egypt. One disappointment after another hindered the Mission from being able to secure a suitable piece of ground until the Spring of 1913 when two acres were bought not far from Ramleh. A Mat Cottage was erected at once and was so enjoyed by the young ladies who were privileged to live in it last summer that the Mission has now decided not to ask for permanent buildings at present but to erect another Mat house this Spring so that twenty of our young women can be cared for at the same time. With its usual liberality the Foreign Missionary Society of the First Church has decided to assume the entire expense of the putting up and furnishment of this new cottage so that the Rest Home may indeed be a memorial to dear Miss Herron.

The sum of $300.00 was contributed some years ago by a Presbyterial to help establish this Rest Home. The First Church Society now agrees to pay this $300.00 and allow the other society to name something else for its use.

A copy of the deed for the property all written in French was sent to the Board and is safely reposing in its Deposit Vault.

The first contribution toward the enlargement of the Tanta Hospital made necessary by changing it from a women's hospital to a general hospital has been received and it comes from a gentleman, an elder in one of our churches, who has always been interested in our women's work and proved his interest by giving an unsolicited check for $50.00 for the purpose named above. We still need $29,950.00. Who will come to our help or rather to the help of the Lord in this needy bulwark of Mohammedanism? This is the only thing we have ever undertaken without the money in hand but as the plea seemed so pathetic and the need so urgent, we decided on our knees to undertake the work and to faithfully trust the Master to send us the money through His people.

No news has been received from the Sudan since our last letter.

Several applications are before us from young women who are offering themselves as foreign missionaries. Pray that the Lord of the harvest will choose and send out laborers into His harvest field.

Very sincerely,

MRS. H. C. CAMPBELL,
6410 Beacon St., Pittsburgh, Pa.
Foreign Secretary.

Send for Sample Copies of the Women's Missionary Magazine. Information precedes giving.—Ed.

Important Action of the Women's Board.

At a special meeting of the Women's Board held on February 10th, 1914, the following action was unanimously taken:

"In view of the fact that our Master has greatly enlarged the opportunities of the Women's General Missionary Society and that the only medium of communication between the Women's Board and the women of the church and our representatives in India, Egypt and the Sudan is our Women's Missionary Magazine, therefore, resolved: that we urge our Magazine Committee to enlarge its periodical to at least 68 pages in each issue, thereby giving space for every department of our work. During the twenty-seven years of the existence of our Magazine it has been increased from 32 pages to 44 pages without any change in the price of subscription. Every woman knows that the price of everything has so largely increased during the last decade that "Increased Cost of Living" has become a byword which meets us everywhere.

We therefore instruct the Magazine Committee to increase the subscription price of the Magazine 3 1-3 cents per copy, or in other words to charge $1,00 for the annual subscription of the Magazine instead of Sixty Cents and to write this up in each number of the Magazine beginning with the March number."

Signed

Mrs. Samuel Yourd, Acting President.

Mrs. John S. Crawford, Rec. Secretary.

Pittsburg, Pa.

EDITORIAL.

THE SIXTY-EIGHT PAGE MAGAZINE!

One very important duty rests with each subscriber to the Magazine, namely to speak a good word for the prospective improved Magazine. It will mean very much to the Editorial Management to have the friendly cooperation of all our subscribers in behalf of this important change.

The work required to make a good Magazine is greatly inspired by the helpful interest shown in every society. If our readers will take time to calculate the advantage of the enlarged Magazine there will be no dissenting word for such a substantial improvement as is offered. Also the subscribers are to receive not only along the line of the actual work being done, but radiating from our work are new interests and better helps in regard to missionary propaganda. We learn to do for our own by knowing what is being done in world wide missionary effort. We anticipate many advantages in the projected, enlarged Magazine. We anticipate the most enthusiastic endorsement of the action of the Women's Board not only in the Philadelphia Convention but by the ready response in the prompt renewal of subscriptions on the enlarged plan and a large increase of NEW subscribers.

We have faith to believe that there are no women in our church who will be lacking in the support of this forward step of their Women's Missionary Magazine.

READ THIS!

A Vision Soon to be a Reality.

THE WOMEN'S MISSIONARY MAGAZINE PUBLISHED IN BEHALF OF THE MISSION WORK OF THE WOMEN OF THE UNITED PRESBYTERIAN CHURCH TO CONTAIN 68 PAGES FOR 11 MONTHS. TOTAL FOR 11 MONTHS, 748 PAGES. JULY ISSUE, 12TH MONTH, 100 PAGES. TOTAL, 848 PAGES, ALL FOR THE SUM OF **ONE DOLLAR** PER YEAR. AN AVERAGE OF 8 1-3 CENTS PER MONTH.

THESE 848 PAGES WILL HAVE IN THEM A FUND OF MISSIONARY INFORMATION OF OUR OWN AND OTHER FIELDS, CONTAINING THE NEWS FROM ALL THE WORLD. NO WOMAN CAN AFFORD TO DO WITHOUT THIS MAGAZINE.

THE AUGUST NUMBER, 1914, TO BE THE FIRST ISSUE OF THE ENLARGED MAGAZINE.

IMPORTANT TO OUR READERS.

In accordance with the instruction from the Women's Board to enlarge our Magazine and increase its price from **Five Cents** per month (60 cents per year) to **Eight and one-third cents per month or One Dollar** per year, the Magazine Committee must provide for some possible deficit in the transition. The only thing that seems feasible is to credit all **renewals and new subscriptions** received after April 5th at the rate of 5 cents per month to and including July number, 1914, and credit the remainder of the sixty cents paid to the new and enlarged Magazine at its new rate of 8 1-3 cents per month.

We will continue to spread this explanation upon our pages so that no one can misunderstand the plan.

All this work is done and all plans projected that the Kingdom of God may be extended; that Christ may be made known to all the world; that His name may be magnified. No other motive could call forth such large undertaking without any stipulated compensation. Keep in mind it is **NOW** and **NOT HEREAFTER** we can do this work for Him. May God bless all this in His name!

☛ ATTENTION DELEGATES ☚

Those attending the Convention of the Women's General Missionary Society in Philadelphia, May 12-15, have the choice of two routes from Pittsburgh, viz: Via the Pennsylvania or the Baltimore & Ohio Railroad.

No reduced fares are authorized by either of the passenger associations.

Delegates from Pittsburgh and vicinity traveling together in parties of ten or more over the Pennsylvania may have party rates which is $7.00 one way. Parties of less than ten may travel on mileage. The net mileage ticket fare is about $6.98 one way. If neither party or mileage fare is convenient, the individual ticket is $8.72 one way. Parlor car seat fare is $1.50 while a lower berth is $2.00 and upper berth is $1.60.

Trains leave Union Station, city time, 9:40 a. m., arriving in Philadelphia, 5:29 p. m.

Evening trains leave Union Station, city time, 10:40 p. m., arriving in Philadelphia, 7:00 a. m.

It is suggested that delegates from Chicago and points West arrange to make the journey from Chicago to Philadelphia in a body; taking advantage of the party rate which is $16.35 each way. Individual fare is $18.25. Lower berth between two points is $4.50.

It is suggested that delegates from or via Chicago communicate with Mr. C. L. Kimball, Assistant Passenger Agent of Pennsylvania Lines, Chicago, who will be glad to be of assistance in the matter of organizing the party, making such reservations as may be desired, furnishing detailed information with respect to fares, rates, etc.

The following is the schedule and rate of the Baltimore & Ohio from Pittsburgh.

Trains Leave Baltimore & Ohio Station

8:10 A. M., Arriving in Philadelphia 8:19 P. M.
6:00 P. M., Arriving in Philadelphia at 6:00 A. M.
10:25 P. M., Arriving in Philadelphia at 10:15 A. M.

The day train carries a through Pullman Observation car and Diner. Single fare is $8.00; Mileage, $6.98; Party rates for 10 or more traveling on one ticket is $7.00 each way.

On the return trip, stop-over could be made at Washington, D. C. on through ticket at rate of $8.80 per capita, or, on Mileage book at $8.66.

Should a sufficient number take this route, either Parlor or Sleeping cars for their exclusive use will be provided. Parlor car, $1.50 per chair; Sleeper, $2.00, Lower berth and $1.50 Upper.

ADA K. WILSON, Railroad Sec.

IMPORTANT NOTICE — PHILADELPHIA CONVENTION.

Delegates, Life Members, Missionaries, and those taking part in the program who expect to attend the Women's General Missionary Convention in Philadelphia, May 12-15, 1914, are urged to send their names and addresses to MISS SADIE McGREGOR, CHAIRMAN OF ASSIGNMENT COMMITTEE, 200 N. 15th STREET., PHILADELPHIA, AS EARLY AS POSSIBLE.

☞VISITORS also should send their names and addresses to the Assignment Committee at once and accommodations will be arranged for them at reasonable rates.

The Entertainment Committee has arranged to furnish lodging and breakfast free to all delegates and life members.

Dinners and suppers at 35 cents will be furnished at a neighboring church

IMPORTANT

PENNSYLVANIA R. R. Those coming over this route please come to Broad St. Station.

READING R. R. If arriving by this route please leave the train at Reading Terminal.

BALTIMORE & OHIO. This station is located at 24th and Chestnut Streets.

EVERYONE expecting to attend this Convention should have their assignment card before they leave their homes. This can be done if your name is sent at once to the Assignment Committee, 200 N. 15th Street, Philadelphia, Pa.

☞All mail for delegates or visitors should be sent to Women's General Missionary Society Convention, Norris Sq. Church, Cor. Susquehanna and Hancock Streets.

TAKE THIS NOTICE WITH YOU.

LOOK for large poster on arrival at railroad station. You will there meet the Railroad Committee who will see you reach your destination safely.

If for any reason you fail to make connections with members of the Railroad Committee take car on Market St. in front of station going EAST or on Chestnut street, buy an exchange (8c) to Third. Take car marked 28, leave car at Hancock St. and Susquehanna Ave. where the Convention Church is located.

* * *

THE THIRTY-FIRST ANNUAL CONVENTION, PHILADELPHIA, MAY 12-15, 1914.

As the time for the 1914 Convention, to which many are looking forward, draws near, shall it not be our prayer that we may, every one, do our part to make this Convention one which shall bring honor to Him whom we try to serve, and be used by Him for the advancement of His kingdom?

This will only be accomplished by all doing not only what we can, but as Campbell Morgan has declared, "It is when you begin to do what you can't do, that you do it in the power of the Spirit."

We hear frequently that a certain time is a strategic time in mission work, but as one has remarked, "What time is not a strategic time?" That the present is, will not be denied.

Our attention is constantly being attracted to the Moslem World, which is now being stirred by the awakening influences of the Gospel, forcing upon us the realization of the fact, that our teaching force must be augmented before it is too late. Then as our thought reverts to the Homeland, we see the urgent necessity for more workers if we are to do our part to make "Our Country God's Country."

We shall expect to receive much information regarding the work, both at home and abroad.

One feature of the Convention which should prove helpful to all will be the Relay Conferences, when we shall have the opportunity of hearing all departments of work discussed in an informal way, under the leadership of the different secretaries, with the additional privilege of asking questions on all organization work.

Let us seek to be so guided by the Spirit, that to all there may come a new vision of our opportunities and responsibilities, and an intense desire to do our part to hasten the coming of that day when "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

MRS. HENRY (ANNA G.) BEWKES.
Paterson, N. J.
2nd Vice President of the Convention.

* * *

CORRECTION IN JUNIOR LIFE MEMBERSHIP LIST OF MARCH MAGAZINE.

Lawrence Woods Jackson and Louise Adair Jackson, Topeka, Kansas. By their grandparents, Rev. and Mrs. J. B. Jackson, Ireton, Iowa.

THIRTY-FIRST ANNUAL CONVENTION

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, PHILADELPHIA, MAY 12-15, 1914.

Convention Keynote—"EVANGELISM."

PROGRAM.

TUESDAY EVENING.

Good Tidings—Luke 2:10-11.

7:30—Devotional Service,
Mrs. John Ferguson, presiding.
President's Address.
Anthem.

8:30—Illustrated Lecture,
Rev. R. A. Hutchison, D. D.
Praise.
Appointment of Credential Committee.
Announcements.
Prayer.
Benediction.
Social Hour.

WEDNESDAY MORNING.

"Evangelism"—The Need of—Acts 16:9.

8:45—Devotional Service.

9:00—Business.

ANNUAL REPORTS.

9:30—Recording Secretary, Mrs. John S. Crawford.

9:45—Statistical Secretary, Miss Jane H. Clark.

9:55—Treasurer, Mrs. J. B. Hill.

10:15—Finance Committee, Chairman, Mrs. Ada Kerr Wilson.

10:30—Quiet Hour, Mrs. Dickson, Philadelphia.

10:45—Home Secretary, Mrs. W. S. Cook.

11:05—Freedmen, Mrs. Samuel Yourd.

11:25—Indian Secretary, Mrs. Ada Kerr Wilson.

11:35—Foreign Secretary, Mrs. H. C. Campbell.
Praise.

12:00—Adjournment.

WEDNESDAY AFTERNOON.

"Evangelism"—Necessary to Salvation—Rom. 10:15.

1:30—Devotional Service.

ANNUAL REPORTS.

1:45—Young Women's Secretary, Miss Ida B. Little.

1:55—Junior Secretary, Mrs. I. H. Milliken.

2:05—Temperance Secretary, Mrs. R. C. Morton.

2:15—Thank-Offering Secretary, Mrs. Mary Clokey Porter.

2:30—Relay Conferences.
Treasurer and Finances, Mrs. J. B. Hill.
Home Missions, Mrs. Wm. S. Cook.
Foreign Missions, Mrs. H. C. Campbell.
Junior Work, Mrs. I. H. Milliken.
Thank-Offering, Mrs. Mary Clokey Porter.
Freedmen, Mrs. Samuel Yourd.
Indian, Mrs. Ada Kerr Wilson.
Young Women, Miss Ida B. Little.
Temperance, Mrs. R. C. Morton.
Praise.
Practical Methods in Evangelism of the New Americans,
Mrs. Florence Payne, presiding.

4:15—Address,
Rev. David M. Cleland, Wilmington, Delaware.

5:00—Adjournment.
The Thank-Offering Bearers, one from each Presbyterial, will meet with the Thank-Offering Secretary after adjournment.

WEDNESDAY EVENING.

7:30—Thank-Offering Service.
Mrs. Mary Clokey Porter, presiding.
Topic: "Be Glad and Rejoice."
Presentation of Offerings by Presbyterial Delegates.
"The Voices of the Children," by the Philadelphia Juniors.

THURSDAY MORNING.

"Evangelism"—Our Commission—Mark 16:15.

8:45—Devotional Services.

9:00—Business.

10:15—Quiet Hour, Mrs. Dickson.

ANNUAL REPORTS.

10:30—Women's Association, —— ——.

10:50—Parsonage Secretary, Mrs. J. D. Sands.
11:05—Literature Secretary, ——— —.
11:20—Women's Magazine, Mrs. George Moore.
11:40—Junior Magazine, Miss Carrie M. Reed.
Praise.
12:00—Adjournment.

THURSDAY AFTERNOON.

"Evangelism"—An All-Sufficient Answer—Acts 4:4.
1:30—Devotional Service.
1:45—Messages from the Fields, Mrs. John Ferguson, presiding.
India.
Egypt.
Sudan.
Freedmen—Mrs. Wm. McKirahan, Norfolk, Va.
Mountaineers.
Indians.
City Missions—Mrs. W. A. Coates, Washington, D. C.
3:00—Quiet Hour, Mrs. Dickson.
3:15—Young Women's Hour.
Miss Ida B. Little, presiding.
4:00—Glimpses from the Field, Mrs. Alter.
4:20—Memorial Hour, Mrs. Samuel Yourd, presiding.
4:40—Open Hour.
5:00—Praise.
Adjournment.

THURSDAY EVENING.

The Source of a Worker's Strength—Col. 1:9-15.
7:30—Devotional Service.
7:45—Home Missions, Mrs. Cook, presiding.
Field Representatives: Dr. Albert Greer Weidler, Frenchburg, Ky.; Indians, Tama Mission, Mrs. Cooper; Freedmen, Mrs. Cotton, Canton Bend, Ala.
8:30—Foreign Missions, Mrs. H. C. Campbell, presiding.

FRIDAY MORNING.

Missionary Effort—Isa. 54:2-3.
8:45—Devotional Service.
9:00—Business.
Introducing New Officers.
Minutes.
Closing Service.

• • •

SPOKANE INVITES THE CONVENTION FOR 1915.

A letter from the Executive Committee of the Presbyterial of Spokane W. M. Society giving an invitation for Convention of 1915.

The Presbyterial Women's Missionary Society of Spokane Presbytery places before the women of our church the following reasons why the Women's General Missionary Convention of 1915 should meet in Spokane, believing that these reasons will be of interest to many women who will plan for this trip when this statement is before them.

1. The General Society in all its history has come to the Pacific Coast but once. That meeting was held in Albany, Oregon in 1905. *It is time for another visit.*

2. Since 1915 is the year of the Panama Canal Exposition, travel will be Westward, and rates will be reduced. All Central and Northern transcontinental lines pass through Spokane. By the time the General Society meets, in addition to the Northern Pacific and Great Northern roads, The Canadian Pacific and The Chicago, Milwaukee & St. Paul railroads will be operating into Spokane. The Union Pacific routes its passengers from the Central States into the city, so that women from all parts of the United States may come here as they go or return from San Francisco.

3. These routes afford the most varied and interesting scenery for tourists. All trains west of the Mississippi conform to this fact by carrying observation cars that travelers may see the greatest scenic views in our country. Spokane itself is worth seeing.

4. ☞ This part of our Home Mission Field is so remote that it is impracticable to send delegates to the General Meetings. The cost is prohibitive.

5. ☞ The coming of the Society means a great opportunity for our women to *learn of our denominational Missionary work.*

We long to know much that we cannot know when we are 3000 miles from you.

6. The Northwest feels that the Women's General Missionary Society should give this recognition of the work done here in the past 25 years. In 1915 the church in Washington will celebrate its *Quarter-Centennial.* The Women's Missionary Society is co-existent. While distances have been too great for much cooperation between societies, yet faithful women have kept the work moving. There have been no big conventions, or representative gatherings to encourage these women. You will have your opportunity next year to show your appreciation of their service, and to dignify their efforts by bringing us the highest women's organization in our denomination.

7. The General Society should have first hand information concerning this part of its field. It has made investments in Spokane, Seattle, Tacoma, Portland, etc., and should come to see what returns these investments are making.

8. The women of our church should know Spokane as a center of influence. It is a city of 125,000 people; it has strong churches and fine schools; it is a city of large hotels. The finest hotel in the Northwest will soon be completed at a cost of $2,250,000; it is twelve stories high; occupies the larger part of a city block and contains four hundred guest rooms; it will surpass any in the West. Davenport's Restaurant is the only one of its kind in the United States. Our automobile boulevards are of the best.

Spokane is the only city between the Rockies on the East, the Cascades on the West, The Dominion on the North, and for several hundred miles Southward.

This great expanse of territory is aptly designated, "The Inland Empire." Its mountain lakes are as clear as crystal, its streams are limpid, its wealth boundless, its resources barely touched.

Is it not worth your while to come and help us plan to possess this land so invitingly open to missionary enterprise?

9. ☞ We can take care of you. We made good with The Home Mission Board in 1913. Western hospitality is notable. We have four good churches, each with a solid church community behind it. We live at peace with our neighbors, and can depend upon their help, should any be needed.

LILLIAN M. ROBERTSON, Presbyterial Secretary.

* * *

For lack of space we omit the continued and concluded list of the *Hanna Memorial Fund;* it was necessarily carried over to May number; also some good material for this issue is held for May number. Many congratulations for enlarged Magazine have been received and will appear in the May number. If you have a good word send it in for publication.

LITERATURE DEPARTMENT.

All our large stores find it advantageous at certain seasons of the year to have bargain sales. The "pro tem" of the Literature Department, in going over the stock on hand, finds the following good material which is offered at special bargain prices.

Every Missionary Society ought to have a Missionary Library for the use of its members. Societies which have not yet started one will find this a golden opportunity to purchase some good books at about half price.

We have twenty-seven (27) copies, bound in cloth, of "Nearer and Farther East." Eighty-one (81) copies, cloth, of "Gloria Christi." Twenty-three (23) copies of "Christus Redemptor." Eight (8) copies, cloth, of "Christus Liberator." Two (2) copies, cloth, of the "Moslem World."

We have quite a number of copies of a splendid temperance book—"Black Rock," cloth bound.

All the foregoing will be sold for 25 cents each, post paid. We have fourteen (14) copies of the "Gospel In Latin Lands," paper, which we will sell for 15 cents postpaid.

Send your orders in promptly as we are anxious to have our stock disposed of in order to make room for the copies of the new study books, one for Senior and one for Junior, which will be ready next month.

We also have quite a number of Home Mission Maps which we are selling for about half the cost price—50 cents each. Every Sabbath School and Young Peoples' Society ought to have one as it is the only map which shows all the missions of our home church. Missionary Societies could not do better than buy a map for the Sabbath School.

The Wall Charts, for the use of Junior Societies, are not old stock but brand new and one of the most helpful things we have ever issued. In fact, we think it would be very helpful if every Missionary Society would buy a Wall Chart and drill their members at the monthly meetings. We feel sure it would be helpful and instructive to both old and young.

We are busy planning for the publication of six new leaflets, written by experts on the subjects assigned. We cannot print these leaflets until we have the money in hand to pay the printer. We confidently expect that our "Bargain Sale" will bring in such a sum that the new leaflets will be printed at once.

We are not interested unless we know. We cannot know unless we read and study. Buy literature which will give you information on the most important business in the world—*Missions*.

MRS. H. C. CAMPBELL,
Literature Sec. "pro tem."

☞N. B.—Send orders to 905 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

• • • •

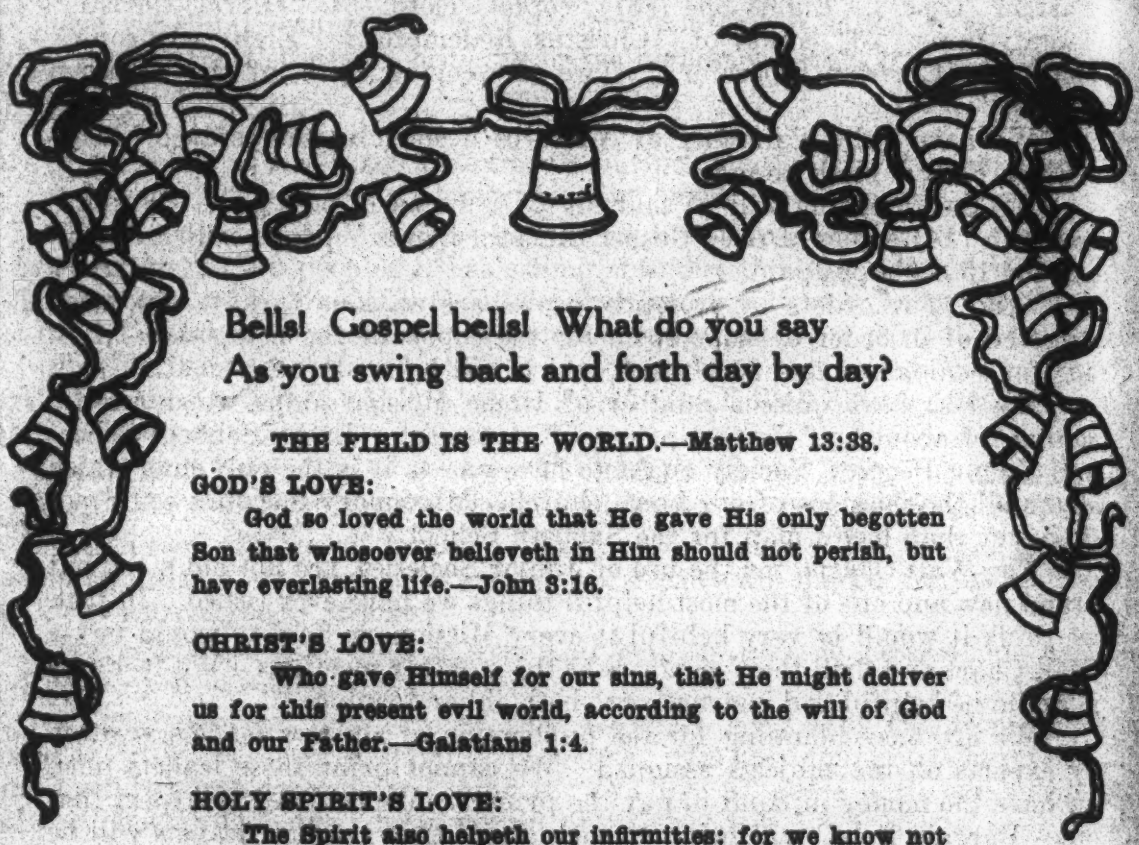
The enlarged Women's Missionary Magazine—Sixty-eight pages—will appear in its first issue, August number, 1914. Subscription price ONE DOLLAR per year.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

15 Marshall Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

THE FIELD IS THE WORLD.—Matthew 13:38.

GOD'S LOVE:

God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.—John 3:16.

CHRIST'S LOVE:

Who gave Himself for our sins, that He might deliver us for this present evil world, according to the will of God and our Father.—Galatians 1:4.

HOLY SPIRIT'S LOVE:

The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.—Romans 8:26.

READER!

How much do YOU love the world?

Enough to give one hour a week to study its needs?

Enough to give the tithe of your income into the Lord's treasury, to give the Gospel to those who have it not?

Enough to give liberal gifts from the nine-tenths to hasten the coming of Christ's kingdom?

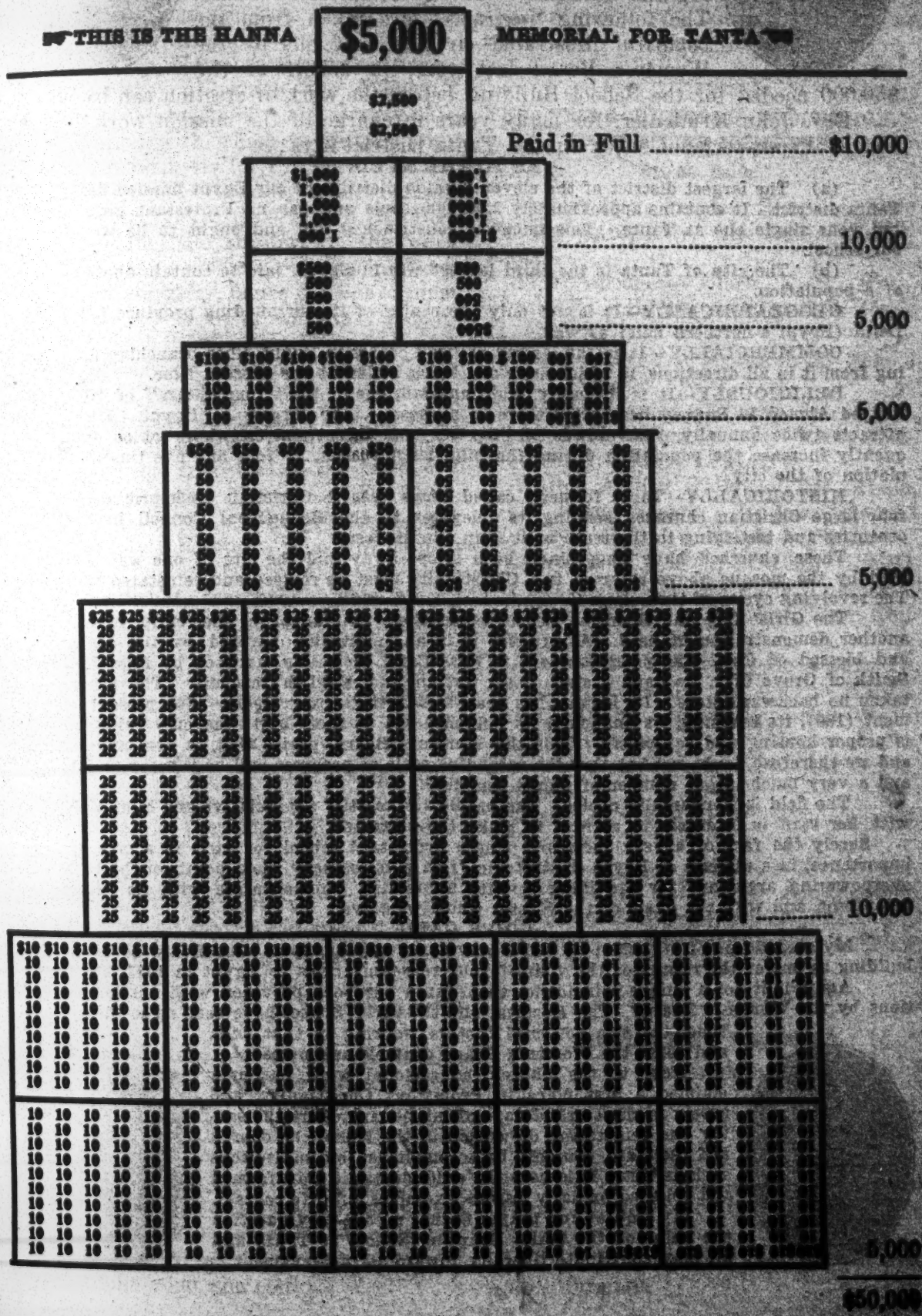
Enough to give a Thank-Offering week by week to prove your gratitude for the open Bible and the privileges of the Gospel?

A MONUMENT OF GRATITUDE

IN CELEBRATION OF THE TWENTY-FIFTH THANK-OFFERING OF THE WOMEN'S GENERAL MISSIONARY SOCIETY UNITED PRESBYTERIAN CHURCH

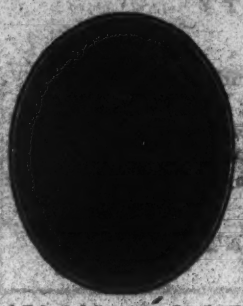
WANTED! $50,000
FOR WHAT? ..... Girls' Boarding School
WHERE? ..... Tanta, Egypt
WHEN? ..... Before May 12, 1914
HOW? ..... By Senior and Junior Life Membership Fees and Special Gifts

THIS IS THE HANNA **$5,000** MEMORIAL FOR TANTA



$50,000

"TWICE-TOLD (THANK-OFFERING) TALES."



As the fund for the Girls' Day and Boarding School for the bigoted Mohammedan City of Tanta, Egypt, is reaching the $50,000 mark, those who are desirous of helping on the last $13,000 are anxious to learn some facts concerning the needs of a Christian School in Tanta. The following "extracts" are taken from the beautiful illustrated circular sent out by the Women's Board last year, in behalf of the $50,000 needed for the School Building before the work of erection can be begun.

Rev. John Krudenier, for many years in charge of the mission work for the United Presbyterian Church in the Tanta District says:

AS TO THE NEED:

(a) The largest district of the eleven mission districts of our Egypt mission field is the Tanta district. It contains approximately 2,000,000 souls and has no Protestant girls' school but your single one at Tanta. This immense constituency can and ought to be worked for our school.

(b) The city of Tanta is the third largest city in Egypt, said to contain about 100,000 of a population.

GEOGRAPHICALLY—It is not only the center of its surrounding province but of the Delta (Egypt's northern half) as well.

COMMERCIALLY—It is the largest railway center in Egypt, lines branching or radiating from it in all directions, to which more are being added at the present time.

RELIGIOUSLY—It is intensely Mohammedan, one of the "four pillars" of Islam. El Seyyed Ahmed El Bedany lies buried there in a mosque, the largest in Egypt. His shrine attracts twice annually, vast crowds of pilgrims from Egypt and elsewhere which not infrequently increase the population during the pilgrimage season, by four and five times the population of the city.

HISTORICALLY—Tanta formerly called Tuwa was a Christian Bishopric containing four large Christian churches, sending its delegates to the Ecumenical Council in the first centuries and testifying to the truth as it is in Christ Jesus.

These churches have long since been swept away and the site of one was appropriated by the mosque above referred to. Christianity must be revised and reinstated at Tanta. The revolving cycles of time claim it.

The Girls' Day and Boarding School established in Tanta in the early nineties, is another demonstration of need. At present, it is an institution favored by the community and blessed of God. Its superintendent is Miss Carol McMillan, assisted by Miss Nellie C. Smith of Grove City, Pa., and a staff of six Syrian and English teachers. The school has taken no backward steps. Its history has been a beautiful progression. Its present enrollment (180), its teaching, its financing, its influence are at their best; the only thing lacking is proper housing and equipment. This the Women's Board, praise God, is now undertaking and we therefore doubt not but that the ascending scale of progress will be thereby maintained and a very much larger number of pupils benefited.

The field is wonderfully choice. The people are heartily appreciative and Miss McMillan with her staff is intensely in earnest to make the plant tell.

Surely the fact of a very successful single Protestant school for girls in a city of such importance, in a district of Egypt so strategic from a missionary view point, ought to be an overpowering argument for providing it with a building commensurate with its future development, and with the name of the Master whom we serve.

GOD'S CALL.

My second line of argument is, God's providence calling upon your Board to erect this building as one of the results of the visit of your representatives to Egypt in 1911.

Again is it not a unique coincidence that Tanta has been provided with mission institutions by the Women's Board? The Hospital and the Girls' School have been up to the present time, the two powerful factors working in that field, and these the Women's Board controls and owns.

Next to the Church, educational work has ever claimed a first place in Protestant Christianity, and surely in these grand days of missionary effort the saving and reinstating of women in the home, the church and the state, can only be accomplished by institutions such as this. It is here the crude metal is transformed and polished by daily lessons, examples and life contact.

My request and prayer is that no one may question the value of the Girls' Boarding School at Tanta and all may contribute liberally toward its achievement.

STOP! AND PONDER!

In nearly thirty years of existence, the Women's Board of the United Presbyterian Church has never reported a debt. Can that be said of any other Board in any denomination?

Is not the Women's General Missionary Society, of which the Women's Board is the business agent, a very safe corporation with which to entrust your money or bequests for the Lord's cause?

The General Assembly makes no appropriation, (as it does for all its other Boards) for the support of the work assigned to it, which requires at least $150,000 annually, hence the Board must depend entirely upon voluntary contributions and the Thank-Offering.

If the work on the building for a Girls' Day and Boarding School at Tanta, Egypt, is to be begun this coming summer the full $50,000 needed, will have to be in the treasury of the Women's Board very soon. The sum of $36,600 is already paid in, but $13,400 is needed to complete the fund. Who will help to raise this amount before May 1st?

Presbyterial treasurers who have special gifts or life membership fees for the Tanta School from societies or individuals, in their hands, are *urged* to forward the sums *promptly* to the Board treasurer, Mrs. J. B. Hill, 5630 Bartlett Street, Pittsburgh, Pa.

Special gifts or life membership fees—Senior or Junior—to the Tanta Fund may be counted on the 1914 Thank-Offering.

In order to be able to present the "Monument of Gratitude" in its *perfect beauty* to the Philadelphia Convention on Thank-Offering evening, Wednesday, May 13, 1914, *every one of the figures on it will have to be turned right side up.*

Who will help to turn the six $1,000; or, the three $500; or, the thirteen $100; or, the sixty $50; or, the one hundred and sixty $10 (for the Juniors), before May 1, 1914?

Will you not make it possible to let the women and children of the church rejoice together before the Lord, and hear His voice saying to each one, "She hath done what she could."

The voice of faith says: *"We can do it, if we will!"* A heavenly voice in accents at once persuasive and authoritative says: *"You must do it, if you can."* Reader! Will you not turn a listening ear to the "heavenly voice?"

THE "FIVE HUNDRED PROCESSION."

JUNIOR LIFE MEMBERS.

$10.00 Each.

Thelma Irene Braden, Superior, Neb. By her aunt, Mrs. Ola Leslie, Beloit, Kans.

Sara Antionette Clark, N. S., Pittsburgh, Pa. By her cousin, Miss Jessie H. Crawford.

Hazel Depuyt. By Sabbath School Class, Rochester, N. Y.

Mildred Hagler Galloway, 1st, Xenia, Ohio, Junior Society. By her grandmother, Mrs. Mary L. Hagler.

Walter Arthur Galloway, 1st, Xenia, Ohio, Junior Society. By his uncle and aunt, Mr. and Mrs. Ralph O. Spahr.

Marjorie W. Giffen, St. Clairsville, O. By her aunt, Miss Margaret T. Kerr.

Thomas Gardner Kensett, New Concord, Ohio. By his mother.

James Dale McKibben, Hoopeston, Ill. By his grandfather, Mr. Joseph Hanna.

Guy Imbrie McCracken and James Reed McCracken, N. S., Pittsburgh, Pa. By their grandmother, Mrs. Caroline M. Imbrie.

Jean Charles Wright, Pittsburgh, Pa. By parents.

Lucile Service and John W. Service, Altair, Texas. By their grandmother, Mrs. Mary E. Service, Tarkio, Mo.

Blanche Adelle Steinhauser, Sebring, Ohio. By her parents.

SENIOR LIFE MEMBERS.

$25.00 Each.

Miss Janet L. Brownlee, Washington, Pa.

Miss Hazel Bennett, New Wilmington, Pa. By Y. W. Missionary Society and Junior Society, North Shenango, Pa. Congregation.

Mrs. Edith Plummer Bone, South Ryegate, Vermont.

Miss Jessie H. Crawford, Wilkinsburg, Pa.

Mrs. Howard J. Forsythe, Cambridge, Ohio.

Mrs. T. P. George, McDonald, Pa.

Mrs. Joseph McNab, Washington, Ia.

Mrs. Margaret Service, Altair, Texas. By Mrs. Mary E. Service, Tarkio, Mo.

Mrs. C. J. White, Cambridge, Ohio.

Miss Myrtilla Murdock Conner, W. M. S., Shadyside Church, Pittsburgh, Pa.

Mrs. Rebecca Uber, Grove City, Pa. R. D.

Miss Martha Pearle, Grove City, Pa., R. D.

Mrs. William A. McCoy, Mercer, Pa.

Miss Mary Armstrong, Mercer, Pa.

The four above by Mrs. S. J. Mitchell, West Middlesex, Pa.

SPECIAL GIFTS FOR GIRL'S BOARDING SCHOOL, TANTA, EGYPT.

College Springs Presbyterial.

Sidney Presbyterial.

Concordia Presbyterial.

Kansas City Presbyterial.

Two Friends.

Mrs. Ola Leslie, Beloit, Kansas, in memory of her parents, Mr. and Mrs. H. C. Gilliland.

Mrs. J. P. Finney, Beloit, Kansas, in memory of her mother.

WALTER ARTHUR AND MILDRED HAGLER GALLOWAY, JUNIOR LIFE MEMBERS, 1st, XENIA, O., JUNIOR SOCIETY.

STUDY FOR THE MONTH.

MAY—"THE KING'S BUSINESS."

The King's Treasury.

"I will place no value on anything I have or may possess except in relation to the kingdom of Christ."—Livingstone.

Topics for Study.

1. The Ideal of Missionary Giving.
2. Prayer as a Working Force.
3. Helps to Prayer.

"THE NEW AMERICA."

A Study in Immigration.

IV.

Immigrant isolation is a greater peril than immigrant ignorance. Nothing will take the place of personal interest in the stranger we meet at the gate.

1. Sifting at Ellis Island.
2. Effect of the New Citizen upon the Nation's Customs, Laws and Institutions.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Kentucky.

Miss Christianita Totten, Henderson, North Carolina.

Miss Eleanor W. Maconachie, Sialkot, India.

PROGRAM—YOUNG WOMEN'S MISSIONARY SOCIETY.

Devotionals.

Bible Reading. Giving.

Book Review—The Victory of Mary Christopher (U. P. Board, 25 cents.)

Paper—Christ's Prayer Life.

Discussion—The Place of Prayer in the Monthly Meeting.

Home Mission Study.

The New America—Chapter IV.

A NEW SOCIETY.

Young Women's Society, 11th Church, Allegheny, Pa. Nineteen charter members. President, Miss Alice Bolton, 4021 Northminster St., N. S., Pittsburgh, Pa.

DISBANDED.

Rock Prairie Y. W. Society, Janesville, Wisconsin.

A NEW START.

Once a year, as a missionary organization, we come to the end of the outlined policy. A new regime appears, the secretary opens a new page and transcribes the names of the members; a new account is opened by the treasurer and the balance of the previous year is brought forward. New individual pledges are made to the cause of Christ and a course of study different from that of the preceding year is begun.

Everything is, in a sense, new. That being so, let us remember our mistakes only as warnings against future follies. One year or years of experience should invite success. That we may be practical, permit some suggestions along general lines. Faithfulness is one of the foundation stones in the structure of any success. You know if you have failed here; this is a good time to correct the bad habit. Intermittent attendance at missionary meeting without just cause bespeaks at least partial failure for the whole organization. Refusal to accept a responsibility which we insist should be assumed by one better fitted—but would be mortally offended should some one say as much—is a fore-runner of paralysis, while cold indifference if it be general, insures death to the cause locally and impairs the world project. Realizing these potent facts, let us make a new start.

If your socitey is small, *now* is the time to make it larger. Young girls are developing into young women in every community; claim them early. Amusement promoters and some lines of business lose no opportunity to recruit their ranks. Why should a missionary society be less diligent?

Because your report may be incomplete this year is no reason why it should be so again. Experienc is a fine teacher. Wisdom comes not by chance, but as the prophet said, "Line upon line, line upon line, precept upon precept, etc."

Perhaps as a presbyterial secretary of Young Women, you failed to note carefully the instructions sent to you in re-

gard to the blanks. Another year will find you thoughtful in your perusal of the contents of the manila envelope. We hope you may have another opportunity in twelve months, for annual change in this office disturbs the best results of the work.

May we be diligent in season and out of season, and although we may be as the cork suspended by a thread in comparison with the iron bar hanging from the ceiling, yet under proper conditions, if the cork set in motion strikes and restrikes the bar, the bar will in the course of a half hour move perceptibly; in a twinkling be vigorously swinging.

A new start is a small thing, but if properly made, is progress which will finally move mountains of difficulty.

I. B. L.

Miss Anna A. Milligan has kindly loaned to the Young Women's Corner some missionary correspondence which may inspire some young woman to take courage and put forth more effort that she may be appointed to the field in which she has been longing to serve. Patience is a prime requisite for a missionary at home and on the field. This young prospective missionary tells some of her experiences:

"I had a hard time trying to decide whether to ask for a missionary appointment. Now, I feel that the Master will guide all the way and that I will come into the place He wants me. I did feel afraid of being placed where I would not fit or where I would not be able to cope with the work. Now I am not thinking about that but try to remember that He 'always gives us sense enough to do what He wants us to do,' as Ruskin says.

"I did—I do—love the work at Pressly Memorial Institute. Maybe I shall be sent back to it; if not, He has planned for someone else to take it up, and something else is for me." Another writes:

"It is so wonderful to me! I cannot believe that I may really be appointed as a missionary to the foreign fields. I remember so well sitting out in front of the Hillside at the Vesper Service, listening to Dr. Zwemer talking about the five essentials to missionary leadership. What an appeal it was! I could not keep back my tears. How I longed to be able to volunteer as a foreign missionary! How little I dreamed I would ever do that very thing! There were so many educated, capable, splendid young girls there and I thought, 'Oh, if I only had the ability and the education, etc.' how I'd love to give it all; how gladly I'd offer to be a foreign missionary! I'm afraid there was some bitterness in my heart at times. I felt I never could do much—that I had missed my chance somehow. My pastor at home says maybe I did miss some chances, but the Master always has a 'second best' and he and I think now that His 'second best' plan for my life was a pretty good one. Wasn't He good—the Master—to hold on to me and give me this rare chance? I have not deserved it a bit. Oh, it is wonderful!"

ATTRACTIVENESS OF MISSIONARY READING.

Much of the attractiveness of missionary literature is to be found in the world-wide information it brings to the diligent student, and also the inspiration it affords to one who makes a systematic study of it. As a source of information concerning the social, civic, and religious status of the world, missionary literature has scarcely a peer.

The Christian missionary has crossed the boundary lines of the world's continents, turned back the bolted doors that concealed their secrets, and has told the sad story of the universal effects of sin upon the race.

Africa was an unmapped, mysterious realm, until Livingstone plunged into, and through its jungles, crossed and recrossed its vast expanse, sought out its submerged peoples, and sent back to the literary world the map of a discovered continent and the story of millions of human beings living and dying without the benefits of Christian civilization and religion. There is not another shelf in the world's great library that affords the student a greater source of practical information, than the writings of Living-

stone and his successors. The same may be truthfully said of the literature that records the results of exploration and evangelization in India, China, Japan, and the Islands of the world's great seas.

One's education is certainly incomplete who has neglected this splendid department of the world's literature.

Ancient history has its charms. Science and philosophy compensate for studious research; but in this throbbing age of the world's history, when continents are awaking at the touch of Christian civilization, and the mighty forces of heaven and earth are cooperating in preparation for the crisis of all history, there can be found no department of modern literature quite so compensatory to the serious mind in search of practical truth as the literature of missions.

Moreover, it is valuable, not only as a source of information, but for the inspiration it awakens in the heart of the interested student. As the story of missions uncovers the great sorrow and degradation of the world's moral jungles, the bleeding heart cries out, "Is there no remedy? Must these desperate conditions always obtain?"

There is the sunny side to missionary literature. Together with its tale of woe, it brings to us good hope and holy inspiration.

There is a remedy and it works. The results of its application are multiplying in a constantly increasing ratio as the years roll swiftly by. The sure word of prophecy is fulfilling before our eyes. The day of the world's redemption is about to dawn. Its sun may rise upon the wreck and ruin of a dying age, but the coming age of victory is swiftly on the wing, and its hour will soon be striking, for the eternal purpose of God will have its realization to the uttermost.

What an inspiration to read God's sure word of prophecy, and hark to the story that comes across the sea through the missionary press! What an inspiration to consult modern missionary litrature, and listen to the footsteps of the mighty God as He moves in majesty around the world, kindling a belt of burning altars from horizon to horizon, and flashing the light of the glorious gospel into the darkness of impending death!

What an inspiration to read, and witness the modern march of the continents toward the consummation of God's purpose in the establishment of His universal kingdom over all!

What an inspiration to hear the shout and song of the multitudes that are finding Him, Who is salvation free and full!

Missionary literature tells out of its loving heart, a story that is positively unique and the charm of its story is the information it brings and the inspiration it breathes.

MARY HARPER,
2nd Y. W. M. S.,
New Concord, Ohio.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

Feb. 10, 1914. At a Special Meeting of the Board the following action was taken:

"In view of the fact that our Master has greatly enlarged the opportunities of the Women's General Missionary Society and that the only medium of communication between the Women's Board and the women of the church and our representatives in India, Egypt and the Sudan is our Women's Missionary Magazine, therefore,

RESOLVED: That we urge our Magazine Committee to enlarge its periodical to at least 68 pages in each issue, thereby giving space for every department of our work.

During the twenty-seven years of the existence of our Magazine it has been increased from 32 pages to 44 pages without any change in the price of subscription. Every woman knows that the price of *everything* has so largely increased during the last decade that "Increased

Cost of Living" has become a byword which meets us everywhere.

We therefore instruct the Magazine Committee to increase the subscription price of Magazine 3 1-3 cents per copy, or in other words to charge $1.00 *for the annual subscription* of the Magazine instead of Sixty Cents and to write this up in each number of the Magazine beginning with the March number."

Signed,

MRS. SAMUEL YOURD, Acting Pres.

MRS. JOHN S. CRAWFORD, Rec. Secy.

Pittsburgh, Pa.

Feb. 17, 1914. The regular meeting of the Board was held at usual time and place, Mrs. Wilson presiding. Mrs. Porter led in prayer.

Treasurer reported receipts, $3210.49.

Mrs. Hill reported that she is now ready to pay $977 balance due on land for rest homes in Egypt and $250 for two Mat houses.

The Mission Study Book for Foreign Missions for Senior Society for 1915 is: "The Child in the Midst." And the Junior Book: "Our World Family."

Home Secretary received reports from North Hill, Akron, Ohio; Florence Ave. Mission, Los Angeles, Cal.; 2nd Italian, Pittsburgh, Pa.; Croation, N. S., Pittsburgh, Pa.; Washington, D. C.

All the teachers for Frenchburg have been elected for the coming year.

Indian Secretary received reports from Mr. J. A. Speer, Simnasho; Mr. A. B. Dickey, Warm Springs; Miss Haft, Tama and Mr. D. A. Cooper. Miss Haft reports they have enough money to buy the wagon.

Mrs. Wilson and Mrs. Cook gave very interesting reports of their conference with the Secretary of Indian Affairs at Washington, D. C.

Mrs. Ada Kerr Wilson, Railroad Secretary, will have instructions for delegates to the Women's General Missionary Society which will meet in Philadelphia, in the Magazine and all the church papers.

The R. R. Secretary reported a letter from Jas. A. Barr, manager of Panama-Pacific International Exposition informing us that the directors have set aside $1,000,000 to build a great auditorium in which sessions of conventions may be held and that they would be pleased if we would hold our convention of 1915 in San Francisco.

March 3, 1914. The regular meeting of the Board convened at 10 o'clock, Mrs. Yourd presiding. Mrs. Morton conducted devotional exercises. Mrs. Crawford and Mrs. Yourd led in prayer.

Treasurer reported receipts, $5713.97. Disbursements, $17858.27.

Home Secretary received the following report from Mutes, Portland, Oregon: Average attendance, 20; two or three attend prayer meeting. Quincy Avenue Mission, Pittsburgh, Kans., average attendance for month of January, 91; average offering, $1.56; calls, 90.

Parsonage loan of $3,000 was granted to the West Side Monmouth Congregation, Rev. S. G. Huey, pastor.

Statistical Secretary reports that she has received more satisfactory reports since the new blanks have been sent out.

Temperance Secretary reports she has been kept very busy sending out Temperance literature.

Freedmen's Secretary received reports from Prairie, Miller's Ferry, Knoxville. Miss McCahan reported for January, 137 visits and 13 meetings; February, 97 visits and 71 meetings. Miss Moore made 53 visits.

Mr. Cotton reports the receipts for Henderson Hospital, $199.47; expenses, $101.15; balance, $98.32.

Mrs. Yourd reported a request for men's clothing for Bluestone, Va. Prof. W. E. Williams is in charge; post office address, Jeffress, Va., R. F. D. 1; Shipping point, Chase City, Va.

Infants' clothing for Miller's Ferry, Ala. Camden, Ala., mark "For Miller's Ferry."

Mrs. Campbell reported that Miss Minnehaha Finney and Miss Buchannan are in the Sanitarium at Battle Creek.

MRS. JOHN S. CRAWFORD, Secy.

Philadelphia, The Home *of the* Independence Bell.

Hushed the people's swelling murmur,
List the boy's strong joyous cry!
"*Ring!*" he shouts, "RING! *Grandpa,*
RING! OH, RING FOR LIBERTY!"

* * * *

That old bell now is silent,
And hushed its iron tongue,
But the spirit it awakened
Still lives,—forever young.
And, while we greet the sunlight,
On the fourth of each July,
We'll ne'er forget the bellman,
Who, 'twixt the earth and sky,
Rang out OUR INDEPENDENCE;
Which, please God, *shall never die!*

President of the Convention,
MRS. J. V. CLARK.
Washington, Pa.

First Vice President,
MRS. JOHN FERGUSON.
Monmouth, Ill.

Second Vice President
MRS. HENRY BEWKES.
Paterson, N. J.

OFFICERS OF THE THIRTY-FIRST ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY. PHILADELPHIA MAY 12-15, 1914.

MRS. CHARLES CROWE.

MRS. FRANK GETTY.

MRS. T. L. JAMIESON.

LOCAL EXECUTIVE COMMITTEE OF THE WOMEN'S GENERAL MISSIONARY CONVENTION.

CONVENTION CHURCH, NORRIS SQUARE. LOCATED CORNER SUSQUEHANNA AND HANCOCK STREETS, PHILADELPHIA, PA.

Copyright by Underwood & Underwood, N. Y.

A RUSSIAN-JEWISH FAMILY.
Seeking a Home in the "New America."